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Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE VIII.

(*Continued from page* 243.)

In farther speaking on this subject, I shall endeavour—

I. To show that the most peculiar attributes or characteristicks of perfect Deity, are, in holy scripture, ascribed plainly, explicitly and frequently, to each of the persons in the sacred Trinity; and in such a manner as distinctly to recognise their personal character.

II. To refer to a number of passages of scripture, which plainly represent, sometimes a plurality, and sometimes a Trinity of persons, in the one only living and true God.

III. To give explanations, offer cautions, and answer objections, relative to this important and interesting subject.

IV. To make some inferences, of a practical kind, from what shall have been said.

From this distribution, you will, of course, expect that only a part of it will claim your attention at the present time.—The remainder of this lecture will be chiefly employed on the first division in the distribution; that is, in endeavouring to show that the most peculiar attributes or characteristicks of perfect Deity are, in holy scripture, ascribed plainly, explicitly and frequently, to each of the persons in the sacred Trinity; and in such a manner as distinctly to recognise their personal character.

Now, with respect to the first person in the holy Trinity—God the Father—there is neither doubt nor controversy, in regard to the point before us. We have nothing, at present, to do with Atheists: and all Theists, who are not Trinitarians, ascribe divine perfection, or perfect Deity, to the Father. We agree with them entirely in this ascription. We say that the eternal Father is God—the fountain of Deity—and that every attribute or perfection, which we have enumerated and endeavoured to illustrate, unquestionably belongs to Him. But we also affirm, that to his coequal, coeternal Son and Spirit, the very same attributes and perfections are also ascribed, in the inspired volume of unerring truth. Here we differ, radically and totally, from all Anti-trinitarians, from the highest of the Arians, to the lowest of the Socinians,—from Dr. Samuel Clarke, to Dr. Joseph Priestley. Here, therefore, is the ground of controversy—But O! let us make it something better than controversy. Let us make it the subject of candid, humble, solemn inquiry. Let us approach it with a teachable, honest, truth-loving spirit. Yea, let us lift up our hearts to God, with earnest desires that he would lead us into, and confirm us in the truth; that he would enable us to see clearly, what he has condescended to teach us on this subject in his own

infallible word; and that seeing it, we may receive it in love, and rest upon it with unshaken confidence.

We proceed, then, to allege evidence from scripture, that the most peculiar attributes or characteristicks of Deity, are ascribed, in the manner stated in the proposition, to the second person in the sacred Trinity, denominated the Son of God; and who, by taking our nature into union with his divine nature, is our Lord and Saviour Jesus Christ.

1. He is called by the name JEHOVAH, the peculiar appellation of the true God—the great I AM.

There was often a visible appearance of Jehovah, the God of Israel, under the ancient Jewish dispensation. I shall cite but a single instance, out of many that might be mentioned. Gen. xviii. 1,—it is said, that "the LORD appeared to him," (that is to Abraham)—In the original it is, "And JEHOVAH appeared to him in the plain of Mamre; and he sat in the tent door, in the heat of the day: and he lift up his eyes and looked, and lo, three men stood by him." Then follows the whole narrative of the destruction of Sodom, and of Abraham's intercession for it, till he was silenced by the terms of his own plea. Now, although there were *three* that appeared to Abraham, let it be observed, that his whole address was to *one;* and that this one is called *Jehovah*, at least ten times, in this single chapter; is frequently called so, by Abraham himself; and that this one remained with Abraham, after the other two, who in the subsequent chapter are called angels, had left him and gone on to Sodom. Here then is a Being, who is repeatedly called in the language of inspiration JEHOVAH—the special, the appropriate name of the true God, the God of Israel. The question is, who this Being was? We are assured from scripture, as well as from reason, that the Father was not, and could not be seen—but that he is revealed by the Son. Mat. xi. 27. "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal him." John i. 18—"No man hath seen God at any time; the only begotten Son that is in the bosom of the Father, he hath declared him." Can there be any reasonable doubt, without going farther, that the Jehovah who appeared to Abraham, was the Son of God, the second person in the Trinity; who at that time assumed a human form, and declared or revealed a part of his Father's will and purpose to Abraham, the father of the faithful?

But there is much more evidence than has yet been alleged, of the point here maintained. He who is spoken of as Jehovah, when visibly appearing to men, is sometimes expressly called "the angel of the Lord;" sometimes, as in his appearance to Joshua, "the captain of the Lord's host;" and once "the angel in whom the *name of God* was." There is no hint that a number of messengers were successively employed to make these divine communications. There was but one glorious Being, called both Jehovah and his angel, who was, under the ancient Jewish dispensation, the medium of the divine manifestations. And various things which in the Old Testament are said to have been spoken by, or addressed to Jehovah, are, in the New Testament, affirmed to have been spoken of, done by, or addressed to Christ. To give one example—Where the sin of the people against *Jehovah*, when they were destroyed by fiery flying serpents, is referred to by the apostle Paul, it is expressly affirmed to have been committed against Christ.—"Neither (says he) let us tempt Christ, as some of them also tempted, and were destroyed of serpents."

But what appears to me to settle this point, on the authority of revelation, is a comparison of a prophecy, in Isaiah xl. 3,—with what is expressly stated to be a fulfilment of that prophecy, in Mat. iii. 1, 2, 3.—The prophecy is in these words—"The voice of him that crieth in the wilderness, prepare ye the way of Jehovah—so it is in the original—

make straight, in the desert, a highway for our God." Now, hear the Evangelist—"In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand. This is he who was spoken of by the prophet Esaias, saying, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." Here is unequivocal evidence, that he who, in the Old Testament, is called Jehovah, was the Lord Jesus Christ, the Son of God, of the New Testament.

Let it then be well noted and remembered, that the incommunicable name of God,—the name which was chosen out by himself, to signify his absolute independency, self-existence, eternity of being, and the cause of existence to all creatures,—that this appropriate, sacred name of the Deity, is, under his own infallible guidance, applied to the Son of God, our Lord and Saviour Jesus Christ. My dear youth, I dwell so particularly on this point, because it does seem to me that it settles the whole question before us, on the authority of divine revelation. God has expressly declared—"I am the Lord"—in the original—"I am Jehovah; that is my name; and my glory will I not give to another." This very name, comprising in it the glory of the everblessed God, he has actually and repeatedly given—not indeed to another—but to his own co-equal Son, who is one with himself. What can be more decisive than this?

You will also remark, that *personal* acts and agencies, are constantly attributed to this glorious Being, this Son of God,—the Jehovah of the Old Testament, and the Christ or Messiah of the New. Observe, also, how the old dispensation and the new are connected together: and how the Son of God has always been the head of the church on earth; always the medium of every divine manifestation that has ever been made to the children of men.

In alleging the remaining proofs, I shall be very brief: but I beseech you to give them a very careful attention, for there is not one of them, which even taken separately, does not, in my mind, completely establish the Deity of the Son of God, our adorable Redeemer; and prove his distinct personality in the Godhead.

We cannot stay—it would be an endless task—to confute all the false glosses, and false interpretations, and allegations about interpolations and various readings, which the opposers of our Lord's divinity have used, to set aside the authority of the texts I shall quote. Be assured, however, that there is not one of these texts which I do not verily believe tends fairly to the point, toward which I purpose to give it a direction. Nor are the texts which I shall quote, by any means, the whole which the sacred volume contains of the same import. The difficulty is not to find proofs, but to select them.

2dly then.—The Son of God—Christ our Saviour—is, in the most direct, plain, and unequivocal manner, called GOD; and that repeatedly, in the New Testament. Matt. i. 23—"They shall call his name Emmanuel, which, being interpreted, is GOD with us." John i. 1—"In the beginning was the Word, and the Word was with God, and the WORD was GOD." John x. 30—"I and my Father are ONE." It is undeniable that the Jews, to whom this text was addressed, understood it as asserting that Christ was God equal with the Father: for they declared that it was for this reason, that they took up stones to stone him. Phil. ii. 6—"Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be *equal* with GOD." Heb. i. 8—"Unto the SON he saith, thy throne, O GOD, is forever and ever." 1 John v. 20—"We are in him that is true, even in his Son Jesus Christ—this is the true GOD, and eternal life." Mark, here, that Jesus Christ is affirmed to be the Son of God, and that his proper Deity is asserted in the strongest manner that language can express—"the TRUE GOD and eternal life."

3. The incommunicable attributes of the Deity are declared to belong to Christ our Saviour—the Son of God. *Eternity* is attributed to him, Mic. v. 2—"Whose goings forth have been of old, from *everlasting*." Rev. i. 8—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which *is*, and which *was*, and which is *to come*, the *Almighty*." But the name Jehovah, itself, peculiarly implies this attribute.

Immutability is also ascribed to him. Heb. i. 12—"Thou art *the same*, and thy years shall not fail." This is said in contradistinction from the mutability of the heavens, and the earth, and all created things. Again, Heb. xviii. 8—"Jesus Christ, *the same yesterday, to-day*, and *forever*."

Omniscience is also ascribed to Christ. John xvi. 30—"Now we are sure that thou *knowest all things*." It is worthy of remark, that a knowledge of what passes in the minds, or hearts of men, is represented as a peculiar prerogative of the true God, in the Old Testament, and this is expressly and repeatedly asserted to be a prerogative of Christ. John ii. 25—"Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man, for he knew *what was in man*."

Omnipresence is also attributed to Christ. Matt. xviii. 20—"Where two or three are gathered together, in my name, *there am I in the midst of them*." Again, "Lo, I am with you *always*, even to the end of the world." What is here asserted by our Lord, of himself, could not possibly take place, if the attribute of omnipresence did not belong to him.

Omnipotence, in like manner is clearly asserted of Christ. Col. i. 17—"He is before all things, and by him *all things consist*." *Creation*, is expressly ascribed to him. John i. 3.—"*All things were made by him*:" ver. 10—"*the world was made by him*." And in the passage, of which I have already cited a part, there is a formal—I had almost said—an elaborate statement, of this prerogative of Christ—Col. i. 15, 16, 17. Observe that it is expressly the Son of God, of whom the apostle is here speaking, and of whom he says—"Who is the image of the invisible God, the first-born of every creature: For by him were *all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things were created by him*, and *for* him: And he is before all things, and by him all things consist." Now, it is from creation, that the true God is made known, as distinguished from all false gods. "The heavens declare the glory of God, and the firmament sheweth his handy work." And creation, in all its extent, is here declared to have been produced by our omnipotent Saviour.

4. And finally, *Worship* was given to Christ the Son of God.—It is required to be given to him; it was accepted by him; it is forbidden to be given to any creature; and we know it was refused by an angel. The obligation to worship Christ, is clearly implied in what he says of himself, John v. 22, 23.—"For the Father judgeth no man; but hath committed all judgment unto the Son: That all men should honour the Son, *even as they* honour the Father: He that honoureth not the Son, honoureth not the Father which hath sent him." The obligation to worship Christ, both in heaven and on earth, is distinctly stated in the following passages—Phil. ii. 9, 10.—"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus, *every knee should bow*, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ *is Lord*, to the glory of God the Father." Heb. i. 6.—"When he bringeth in the first begotten into the world, he saith—*And let all the angels of God worship him*." Worship was actually given to Christ when on earth, and received by him, without reproof or hesita-

tion, in a number of instances:—by the wise men at his birth; by the blind man whose healing is mentioned in the 9th of John; by the woman of Canaan, who besought him to heal her daughter: and after his resurrection, we are expressly told that "the eleven disciples went away into Gallilee, into a mountain, where Jesus had appointed them: And when they saw him they *worshipped* him." In like manner, we are told that at his ascension—"while he blessed them, he was parted from them, and carried up into heaven: And *they worshipped him*, and returned to Jerusalem." There is every reason to believe, that this worship offered to Christ, was religious worship. For although the original word used in describing it—προσκυνεω (*proskuneo*)—with its derivatives, does not, in all cases, denote religious worship—yet here we have reason to believe that this is its signification; because it is the very word which is used when the centurion attempted to worship Peter, and was forbidden; and when the Apostle, in the Apocalypse, fell down to worship the angel who spoke to him in vision, and was charged, "see thou do it not—*worship God.*" In view of this, it seems impossible not to believe, that Christ would have forbidden any to worship him, if he had not been verily God—the proper object of religious worship.

We have now seen, 1. That the appropriate, incommunicable name of God—JEHOVAH—is applied to the Son of God—Jesus Christ our Lord. 2. That he is plainly and frequently called GOD, in the New Testament. 3. That the incommunicable perfections of the Deity are attributed to him. And that creation, the great work of God, was his work. 4. That we are required to worship him as God; and that he was so actually worshipped, and approved the act. Now, if this does not completely establish his true and proper Deity, it is not for me to tell, or to conjecture, how it could be done. I repeat it, seriously and deliberately, that if the Deity of Christ is not taught in the scriptures, I do not know how it could be taught. That the evidence is somewhat *diffuse*, I admit. But although diffuse, it is not *obscure:* on the contrary, to an attentive and honest inquirer, it is the more satisfactory, because it meets him in so many places, and in so many forms.

It remains to consider briefly, the Deity and personality of the *Holy Ghost*—the third person, or distinction, in the undivided Godhead. Much does not need to be said on this point—Not, surely, that it is of less importance to establish and hold fast the Deity and personality of our *Sanctifier*, than of our *Redeemer*—but because when the Deity of the Son is established, that of the holy and blessed Spirit is, I think, at least in modern times, not often denied. His personality, indeed, is denied, by some who consider the Godhead as residing exclusively in Christ Jesus. But that "when the Holy Ghost is spoken of, a *person* or *substance* is meant, as distinguished from any grace or qualification, that he may possess or bestow, may—says Dr. Witherspoon—be easily made to appear from many passages of scripture. John xiv. 16.—"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the *Spirit* of truth, whom the world cannot receive." John xvi. 13.—"When he the *Spirit* of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me, for he shall receive of mine, and shall shew it unto you." 1 Cor. xii. 4.—"There are diversities of gifts, but the same *Spirit;*"—and then, after a considerable enumeration of spiritual gifts, it is added—verse xi.—"But all these worketh that one and the self same *Spirit*, dividing to every man severally, as he will." The same thing is proved, in all those passages that

speak of grieving the Spirit, resisting the Spirit, and quenching the Spirit.

That the Holy Ghost is truly and properly God, I think appears with great evidence from the form of baptism. The *Holy Ghost* being joined with the Father and the Son, carries the strongest conviction with it, that he is of the same nature with both. The same thing may be said of the form of solemn benediction.

The divinity of the Holy Ghost seems to be distinctly established in Acts v. 3, where Peter says to Ananias, "Why hath Satan filled thine heart to lie to the HOLY GHOST," and then in the same connexion adds—"Thou hast not lied unto men but unto GOD."

We might, also, from several passages, show that the Divine attributes are ascribed to the Spirit: as *immensity*, in the 139th Psalm—"Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" And then follows the beautiful passage, descriptive of the omnipresence of the Deity. *Omniscience* is attributed to the Spirit, 1 Cor. ii. 10.—"The Spirit searcheth all things, yea the deep things of God." Nay, creation is ascribed to him as well as to the Son. Gen. i. 2,—it is said—"The Spirit of God moved upon the waters;" and Job xxxiii. 4.—"The Spirit of the Lord hath made me; and the breath of the Almighty hath given me life." And that the same divine worship, or homage, is due to the Spirit, as to the Father and the Son, is conclusively argued, from his being united with them, in the inspired forms of baptism and benediction; which are, in fact, acts of religious worship.

Whoever would see what relates to the holy and blessed Spirit, better treated of than in any other uninspired composition with which I am acquainted, should read Dr. Owen's "ΠΝΕΥΜΑΤΟΛΟΓΙΑ, or a Discourse concerning the Holy Spirit;" a work which I can never peruse without admiring the deep and lucid views of that admirable author, in all that relates to the renovation and sanctification of the human heart.

It has now, I hope, been satisfactorily shown, that the most peculiar attributes, or characteristicks of perfect Deity, are, in holy scripture, ascribed plainly, explicitly and frequently, to each of the persons of the sacred Trinity; and in such a manner as distinctly to recognise their personal character. This was our first proposition. The consideration of the others must be postponed to a future opportunity, if God permit.

In the mean time, my dear youth, meditate solemnly on that holy Trinity, in whose sacred name you have been baptized, and to whom you have been solemnly dedicated. O! think often, of the covenant God of your fathers, and of the church in every age; and ask yourselves, whether *you* are in covenant with this glorious Being. Every person in the infinite Godhead is concerned, and has a part in the work of man's redemption: And is it possible that a matter which has thus engaged the blessed Trinity, should have remained till this time, a matter of indifference, or of little concern, to any of *you!* If it has, how irrationally, how ungratefully, how dangerously, have you been acting! Truly it behoves you to reflect seriously, and without delay, on your hazardous situation. You *must* be reconciled to God, through his Son, and by his Spirit's sacred influence, or you must perish for ever. When is this necessary work to be begun? Shall it not commence on this very evening, on which you have been hearing of the holy three-one God, to whom you have devoted; and to whom you are bound by every strong and tender tie, to devote yourselves? Will you not begin to do it in this very place, and then go hence to your closets, and there endeavour to draw near to the Father of mercies, through the mediation of his Son, and relying on the aid of his Holy Spirit? And will you not thus seek the benefits of the great salvation of the gospel, till you shall have reason to

believe that they are assured to you, for time and for eternity? For this let us pray together.

FOR THE CHRISTIAN ADVOCATE.

The first article in the Eclectic Review for April last, relates to a publication entitled, "An Attempt to demonstrate from Reason, and Revelation, the necessary Existence, essential Perfections, and superintending Providence of an Eternal Being, who is the Creator, the Supporter, and the Governor of all things. By Samuel Drew." The introductory remarks of the reviewer of this article are striking, and we think just. They a good deal coincide with some which may be found in three or four catechetical lectures which we have lately published. But the observations of the reviewer, if not novel, are expressed in a novel form: and we have resolved to insert them in our work, believing that the space they will occupy could not be better filled.

"It would seem to be a very difficult thing to prove that there is a God, since, of the arguments adduced to demonstrate the proposition, some are unsound, others are involved and obscure; and the most laborious proofs are the least satisfactory. To prove the fact of one's own existence by a similar process of argumentation, would be found equally difficult, and for the same reason: no proof can be so clear as that which the proposition includes, its contrary implying a contradiction. Were a plain man required to demonstrate that two and two are equal to four, he would resent, as an attempt to impose upon his understanding, the raising of a question about so self-evident a truth. But a learned philosopher, no doubt, could prove this at great length,—could demonstrate the necessity of the relation of equality, the difference between equality and identity, the absurdity of supposing that two and two make five, since even numbers can never be multiplied into an odd one; he would farther adduce in support of the assertion, the universal consent of mankind; but, whether the nature of things could possibly have been different, so that the idea of equality should have been produced in our minds by an odd number, would admit of a most ingenious disputation. We are much disposed to consider the intricate argument respecting the being of a God as scarcely less a work of supererogation. It is impossible to conceive of there being no God,—impossible for the mind, in a state of sanity, to frame to itself the supposition that would blot out the idea of God. There have been a few men mad enough to profess atheism,—such as a heathen writer aptly describes as 'maimed in their very soul, monstrous creatures, as a lion without courage, an ox without horns, or a bird without wings; yet, out of these, you shall understand somewhat of God, for they know and confess him whether they will or no."* It is one thing to be able to argue on the side of an absurd hypothesis, and another thing for the mind to impose on itself that absurdity as a truth. The atheistic hypothesis is a pure absurdity. The act of thought includes the idea of conscious existence; and from the idea of conscious existence, that of its Author is inseparable. The first law of all reasoning is that which links the effect with its cause. As soon as the child can reason, that is, as soon as it becomes, properly speaking, a conscious being, it understands the force of the inquiry, 'Who made me?' Some one, something must have caused me to be. If he should be told, that his parents made him, the question returns, Who made them? And no idea is found on which the unsophisticated mind can rest, but that of the infinite, unsearchable, eternal Being, who made all

* Maximus Tyrius.

things, and who Himself had no beginning.

"'I am; therefore God is.' The reasoning is on a level with the lowest capacity, yet, philosophy cannot produce a stronger demonstration. The conclusion is irresistible. I must have had a Maker—greater than myself—greater than the world, for he made that too, and placed me in it—greater than I can conceive of—transcending alike my imagination and my reason: thus I can conceive of Him only as immense. It is one step further, which leads to the conclusion, that this cause of all things must be antecedent to all things, uncaused, eternal. This idea once developed, (and it is necessarily developed by the earliest processes of thought,) it becomes a law or first principle. 'For he,' remarks Dr. Clarke, 'that can suppose eternity and immensity removed out of the universe, may, if he please, as easily remove the relation of equality between twice two and four.'

"In point of fact, the relation of cause and effect is more easily apprehended than the relation of equality. The proposition that there is a God, is understood before the terms of the proposition are, that two and two are equal to four. Both, when understood, are equally self-evident, and refuse the aid of proof. Their opposites alike imply a contradiction. There is a remark of Howe's, which strictly applies, we think, to the argument respecting the Divine existence. 'At least,' he says, 'in a matter of so clear and commanding evidence, reasoning many times looks like trifling; and out of a hearty concernedness and jealousy for the honour of religion, one would rather it should march on with an heroical neglect of bold and malapert cavillers, than make itself cheap by discussing at every turn its principles.' Theology might safely refrain from encountering a mere absurdity, and assume the fact of existence, including the self-existence of the First Great Cause, as granted.

The self-existence of God is as certain a truth as his existence: it is included in the idea of God, and therefore forms part of the proposition, There is a God. If this is not so immediately perceived as the affirmation, that two and two are equal to four, it is owing, not to its being less self-evident, but to the abstract nature of the idea of uncaused existence: the meaning of the terms is less obvious, but, when understood, the assent of the mind is as instantaneously given in the one case as in the other. The Being who made all things, must have existed antecedently to all things, independently of all things, uncaused, unoriginated, from eternity, by the necessity of his nature,—that is, must be self-existent. And that the Cause of all being must be self-existent, is not more evident and certain, the terms being understood, than that, as the cause of all perfection, he must be all-perfect. Otherwise, though a cause would be assigned in the Divine existence, for the existence of other beings, there would be perfections attaching to created beings, for which no cause would be assignable; they would be effects without a cause. And the absurdity would not be greater, that is involved in the supposition of contingent qualities without a cause, than that which attaches to the idea of contingent existence without a cause. In other words, we might as well suppose a finite being to have come into existence of itself, as suppose it to possess qualities of power, wisdom, goodness, for which it was not indebted to its Author, or, as suppose that the Author of all power, wisdom, and goodness is less than infinitely powerful, wise, and good. The argument is as direct from the capacity, intelligence, and conscience of man to the perfections of the Creator, as from our conscious existence to the Divine self-existence. The Cause of all being must be the Cause of all well-being also. 'Self-existence!' exclaims the author of the Living Temple, 'into

how profound an abyss is a man cast at the thought of it! How doth it overwhelm and swallow up his mind and whole soul! With what satisfaction and delight must he see himself comprehended of what he finds he can never comprehend! For, contemplating the self-existent Being, he finds it eternally, necessarily, never not existing! He can have no thought of the self-existent Being, as such, but as always existing, as having always existed, as always certain to exist. Inquiring into the spring and source of THIS Being's existence, Whence is it that it doth exist? his own notion of a self-existing Being (which is not arbitrarily taken up, but which the reason of things hath imposed upon him) gives him his answer, and it can be no other: In that it is a self-existent Being, it hath it of itself, that it doth exist. It is an eternal, everlasting spring and fountain of perpetually-existent being to itself. What a glorious excellency of being is this! What can this mean, but the greatest remoteness from nothing that is possible; that is, the most absolute fulness and plenitude of all being and perfection? And whereas all caused being, as such, is, to every man's understanding, confined within certain limits; what can the uncaused, self-existent Being be, but most unlimited, infinite, all-comprehending, and most absolutely perfect? Nothing, therefore, can be more evident, than that the self-existent Being must be the absolutely perfect Being.'

Argument, then, against the existence of God, there is none, nor can by possibility be any. Argument against the self-existence of God, it is equally impossible to frame; because the Cause of all things must Himself exist necessarily, and the contrary implies a contradiction. The perfection of God so immediately follows from the nature of the Divine existence, that the only semblance of argument that can be opposed to the demonstration, must be of the kind that is termed *a posteriori*, which species of evidence, however strong, does not admit of its outweighing the positive demonstration. All that the infidel can urge as an objection against the wisdom and goodness of the Creator, is founded on the apparent disorder or actual evil which is seen in this part of his creation; and this argument, if valid, would only imply a deficient exercise of those perfections, or a perfection short of absolute and infinite. To set against which, the objector's own sense of fitness and goodness, derived from his Creator, leading him to approve of what is wise and conducive to happiness, is a stronger proof, a testimony within himself, of those very perfections in the Deity which appear to be eclipsed by the existence of evil. Thus, while the objection, pushed to the utmost, only intimates that God is not *infinitely* powerful, wise, and good, the very objection, springing from the nature which God has implanted, implies that he *is* wise and good as well as powerful. But an objection drawn from the deficient exercise or manifestation of infinite attributes, can never be conclusive against the existence of those attributes; for, of the first,—of what it is consonant with Infinite Wisdom, all things considered, to do, no one who is not infinitely wise, is competent to judge. We are sure that there cannot be more in the effect than there is in the cause; but we can never be sure that there is not more in the cause than is seen in the effect. But were the infidel objection valid, it would amount to nothing higher than a probability, a presumption, that the Creator, though wise, and powerful, and benevolent, is not infinitely so. Which probability, deduced altogether from present appearances, is to be set against the demonstration derived from the very nature of the Divine existence, that, in all his perfections, he must be infinite.

"It is easy, and it may be useful, to show, that even in the display of those perfections, the proofs of Divine wisdom and goodness infinitely

preponderate over the apparent exceptions; because the mind is more apt to be affected by sensible illustrations than by mathematical certainties. It is proper to vindicate the ways of God against the cavils of infidels; but yet, this should not so be done as to rest the Divine character on a balance of probabilities —on the preponderance of good over evil, or the doctrine of future retribution. This is, we think, a very dangerous representation. It is to suspend man's first and highest obligation on the degree of satisfaction he may be able to attain to respecting the Divine character from the evidence of his works; a view of things which alike overlooks the relation in which he stands to his Creator, and the higher proof, implanted in his moral nature, of the absolute perfection of God. To argue the Divine perfections from present appearances and probable anticipations, is, it seems to us, to argue from what is uncertain to what is certain, instead of setting out from certainty, and applying the fundamental axiom of all theology, morals, and philosophy, to the explanation of what is problematical. If any thing in knowledge is certain, it is this: first, that God exists, and secondly, that, being God, 'He is light, and in Him is no darkness at all.'

"If there is a God, the atheist himself cannot but admit that this is the true notion of the Being whose existence he denies. No one who confesses his belief in a God, pretends to believe that he can be other that a being absolutely perfect. Thus, every argument aimed against the perfection of the Divine Being, strikes at the belief in his existence, because it calls in question something which is essential to his being and nature, and inseparable from the idea of God. But, if the existence of God be demonstrated, including under that idea his necessary perfections, 'all the little cavils of infidels against it,' it has been justly remarked, 'must signify nothing, because the same thing cannot be both true and false.' If those persons who suffer themselves to entertain and dwell upon such sceptical cavils, while they would start back with horror from the conclusion to which they lead, did but well consider this alternative—either God is absolutely perfect, and all appearances to the contrary signify nothing, or the atheist is right,—this might save them both the pain and the guilt of dallying with blasphemous suggestions."

LETTERS FROM AN AGED MINISTER OF THE GOSPEL TO HIS SON, ON THE DUTIES OF THE PASTORAL OFFICE.

LETTER VII.

My dear Timothy,

I now resume the subject of my last two letters—the subject of prayer in the publick worship of God. We have considered the several means which are mentioned in "the Directory for worship" of our church, as proper to be used in making *a general preparation* to lead advantageously in publick prayer—with the exception only of the last, which is—

"Communion with God in secret." This it is which must be the animating soul of all the rest, as well as a rich source of some of the most suitable thoughts and topicks that can ever be introduced into social prayer. Any objection, having the colour of reason, that can be brought against the other means that have been recommended for preparing to lead the devotions of the sanctuary, must, I think, arise from the apprehension that the use of those means may tend to render the prayers of him who uses them *artificial* and *formal*. Now, I acknowledge there would be good ground for this apprehension, if what we are here considering were not added to the other means that have been specified. Nay, I not only admit this, my son, but I wish distinctly to state and inculcate, that he who does not, in some good degree, lead a life of communion with God in secret, will *never* pray as he ought to do in publick; let his other preparations be what they may. In the sight of God, it is manifest, he will make no ac-

ceptable prayer at all; and in the sight of men he will, at least, want that natural fervour and unaffected earnestness, which can proceed from no other source but from a heart habituated to holy aspirations; from a soul accustomed to a daily sacred intercourse with its Maker. But, as already intimated, I go farther still—He will want some of the very best *materials* for prayer; because there is nothing but a life of secret and habitual communion with God, that can make a man acquainted with those peculiar exercises of the real Christian, and with those thoughts, and feelings, and pleadings with God, that must in some measure be brought out in publick prayer, if it do not lack a principal excellence, and leave the truly devout worshipper to wish for something that he has not found. It is a matter of unquestionable experience, that a man of vital piety, daily accustomed to draw near to God in his closet, will have views, and very impressive ones too, of what he and others need, which a man of a different character can never have; and hence he will know how to plead with his heavenly Father in another manner than any formalist can ever do. He will, also, without aiming at it, make others sensible that he is not *a stranger* at the throne of grace—that he has a holy familiarity with heaven—that he is *at home* when engaged in the sacred duty of prayer. His prayers, indeed, will be at the farthest possible remove from those which, while they may be fluent, are bold, or noisy, or loquacious, or in any way wanting in reverence. The truly devout man, both in publick and private, at the same time that he pours out a full heart before God, will have all the powers of his soul prostrated at the feet of his Maker; and while he feels and indulges the Spirit of adoption, the freedom and tenderness of the child will be constantly mingled and marked with the humility and self-emptiedness of the sinner—the pardoned prodigal.

It is evident then, my dear son, how important is this particular, both on its own account, and because it will give a right modification and direction to all the other means that have been recommended, and will, moreover, put into them a principle of vitality, a principle of warmth and animation that will pervade the whole. But still if you should suppose, as some seem to do, that the practice of secret devotion may render all other means useless or unnecessary, it is my opinion, as heretofore stated, that you would greatly err. That the genuine spirit of secret devotion is *essential*, that it will do *much*—very much—you perceive that I not only admit, but maintain. I also acknowledge, with real pleasure, that plain unlettered Christians, by a familiar acquaintance with the scriptures, by much knowledge of their own hearts, and by frequency and freedom of access to God in private, do sometimes acquire an ability to lead occasionally in social worship, in a manner that is truly edifying and delightful. But let one of these excellent private Christians be called as frequently as a minister of the gospel is called, to conduct the publick prayers of the house of God—four or five times it may be, on every Lord's day, besides occasionally, perhaps statedly, on one or more intervening days, and all this with the very same individuals for his fellow worshippers—and I greatly mistake if it would not soon appear, that however fervent the *spirit*, the *furniture* of this good man was exceedingly deficient.

On the whole, I earnestly advise you "to prepare and qualify yourself," as the Directory phrases it, for praying in publick, by the discreet, and diligent, and persevering use of all the means that we have now considered—"By a thorough acquaintance with the holy scriptures; by reading the best writers on the subject," and many of the best forms of prayer that you can find; "by meditation," and committing to writing petitions and praises which occur to you in your most devout moments, and penning a considerable number of entire prayers; "and by a life of

communion with God in secret"—by all these means accumulate a rich store of materials for publick prayer, and a happy method of arranging them for use; and let the whole be quickened into life—let a spiritual ardour be breathed through them—let a sacred unction be poured upon them all, from the feelings and exercises of a soul that day by day walks humbly with God, approaches his mercy seat with frequency and fervour, and cherishes that "spirit of adoption whereby we cry abba Father."

The Directory farther adds, that when a minister of the gospel "is to enter on particular acts of worship, he should endeavour to compose his spirit and to digest his thoughts for prayer." This is of much importance. Let our general preparation be what it may, we can never use it with full advantage in a hurried and embarrassed state of mind; and it is dreadful even to think of rushing into the Divine presence, "as the horse rusheth into the battle." Let me advise you to endeavour, at least as a general rule, to have your preparation for preaching on the Sabbath, so far as study is concerned, completed at or before sun-down on Saturday evening; and then to spend the remainder of the evening in reviewing your sermon, and, to use the language of the Directory, "in digesting your thoughts for prayer," on the coming day. Try to get your mind into a calm and devout frame, before you retire to rest. Endeavour also to have all your family concerns so ordered, that the morning of the Sabbath may be a season of quiet and composure, especially to yourself, and as far as may be, to the rest of your household. Rise as early on the morning of the Lord's day as on any other day of the week; and after the duties of the closet and the family are discharged, renew in your study the exercises of the preceding evening, in relation both to preaching and prayer; and if possible let nothing break in on your retirement till you set out for church. Make it your practice to meditate devoutly on your way to the house of God, and to be in the pulpit a short time before the hour for beginning the service has arrived. These are the means you should use, and if you use them carefully, you will find that they will have a most happy influence, under the Divine blessing, in enabling you both to pray and preach with comfort to yourself, and with advantage to your fellow worshippers.

It now only remains that I subjoin, as briefly as I can, some cautions and directions in regard to the performance of the duty we are considering, which, in my judgment, are worthy of your attentive regard.

1. Do not use the name of the Deity as a mere *expletive*, nor repeat it more frequently than is really necessary and significant. The violation, in some degree, of this rule, is a very common fault; and it is sometimes violated in a manner that to me is really shocking. I have heard the sacred name of the Most High, repeated over and over, when it was manifestly thrown in as mere surplusage—to afford the speaker time for a moment's recollection, what he should say next. And very frequently have I heard it, apparently from inconsideration or a bad habit, repeated far oftener than was either necessary or proper. We ought to recollect that our *whole prayer* is addressed to God; and that to make use of any appellation by which he is designated, more than the tenor of our address requires, is a real violation of the inspired injunction, "let thy words be few"—and why? "For God is in heaven and thou upon earth!"

Let me also remark, that when it is proper to use or repeat any of the names of the Deity, it is an excellence when that one is chosen which best corresponds with the particular nature of the address which you are then making, or about to make—For example; say that you are recognising the infinite power of the Most High; then let the address be—*Almighty God!* Or his infinite purity; then—*Holy God!* Or if you are

pleading for pardon; then—*Father of mercies!* and so in other parts of prayer, let the appellation used be, as far as practicable, *appropriate.*

2. Do not *preach* in your prayers. It has struck me that I have heard prayers which, if a blind man had entered the church while some parts of them were uttered, he might have remained, perhaps for five minutes, ignorant that the speaker was really praying, and under the impression rather that he was preaching. No argument surely is necessary to show that this is wrong. Yet some very good men, and those who in many respects excelled in prayer, have, I know, been chargeable with a measure of this fault. It certainly is sometimes proper and pertinent, to utter a sentence or two in prayer, which, taken separately, might not appear to be either adoration, confession, petition, or praise. But there ought to be very little of this. Never ought either speaker or hearers to forget, or *seem* to forget, that the whole of prayer is a *direct address* to God, "who knoweth all things."

3. Be careful not to make your prayers either too long or too short. The latter extreme I should certainly think the more censurable of the two; because prayer is unquestionably a principal part of our business when we go to the house of God, and any thing that has even the appearance of hurrying it over, ought to be carefully avoided. But the other extreme is most frequently complained of, and I must say that in many cases, I think the complaint is justly made. Prayers from thirty to forty minutes long have sometimes been made in our churches; and I have no hesitation to give it as my opinion, that no single *publick* prayer ought ever to be of such a length. Intense mental exercises, in which all the powers of the soul are engaged, can seldom be continued long, without intermission, by any individual; and it is the height of absurdity to expect such a continuance, in the mass of a promiscuous worshipping assembly. Yet an intensity of mental exercise the duty of prayer calls for; and publick prayer ought, in some good degree, to command it from every pious worshipper. But I am satisfied it is not commanded through the whole, I fear not through the half, of the long prayers to which I have referred. For a portion of the space which they occupy, neither speaker nor hearers, I am persuaded, can be said to be really *praying.* After some time, the service, at best, becomes a mere *intellectual* exercise, in which the heart or affections have little or no share—Often it is much worse; the thoughts wander till they fix on some earthly object; or at least, a constant effort is required to restrain them from such a tendency, or to recall them from the creature to the Creator. It should also be recollected, that in our congregations, the proper bodily attitude in prayer is *standing*—For let me say, passingly, that I hope you will endeavour effectually to discountenance in your charge, that most unseemly, and I think, irreverent practice, which is obtaining in some congregations, where not only the very aged and infirm keep their seats, as they may properly do, but a large part of the whole assembly, the young and vigorous as much as others, remain in a posture which they would certainly not retain in addressing a very distinguished earthly superior,—How improper then in an address to the Majesty of heaven and earth! But I was going to remark, that the mind is not easily kept intent on a spiritual object, when the *bodily attitude* becomes painful or unpleasant; as it certainly will become, by standing through the long prayers we are considering. In every view, therefore, I think such prayers not only unprofitable but improper.

Do you ask me, then, what is the proper length for publick prayers in our churches? I answer, that their length, in my opinion, ought to be considerably varied, according to circumstances. On days, or occasions, of humiliation, fasting, or thanksgiving, it seems manifestly proper that the devotional exercises

should be more extended than at other times. There are a number of other circumstances that might be mentioned; and among these I do not think that the state of mind, as to devout feelings, of him who leads in prayer, ought to be wholly disregarded—If he is uncommonly devout himself, he will be the more likely to keep up, in a somewhat lengthened prayer, the spirit of devotion in others. Making the suitable allowance then for these and similar considerations, a good general rule, it seems to me, may be stated thus—Let the prayers, reading of the scriptures, singing, and the benediction, occupy a portion of time equal to that which is employed in preaching; that is, let the time spent in the house of God be about equally divided between devotion and instruction. The prayer before sermon, often called with us the long prayer, should ordinarily not be less than twelve, nor more than twenty minutes in length: and the prayer after the sermon about a fourth part of that space.

4. Do not in publick prayer spend too much time on some one topick to the entire exclusion of others; and yet construe this rule so as to allow yourself to dwell most on any circumstances that are special, or on any considerations that demand a marked notice. At least once on every Lord's day, a *general prayer* should certainly be offered up in the house of God; and I think it should ordinarily be the first extended prayer in the services of the day. This rule seems to require no farther comment, beyond what you will readily make for yourself.

5. Our "Directory for worship" says—"Prayer after sermon, ought generally to have a relation to the subject that has been treated of in the discourse." Do not fail to pay a particular regard to this direction. A regard to it will serve to give a connexion and unity to the doctrinal and devotional parts of the service, which is most desirable. For this reason, I think that seldom should any thing be admitted into the last prayer, except what relates to the sermon, and to the conclusion of the service. It will be well, by premeditation, to see how the truths which you are to endeavour to illustrate and enforce in preaching, may be made the subject of prayer afterwards. If you do this, and are so happy as to have a tender and impressive sense on your own spirit, of the sacred and momentous truths you deliver to others, your concluding prayer will often prove the best and most touching application of your sermon that can possibly be made.

6. Do not, when you are apparently about to close your prayer, disappoint your fellow worshippers, by beginning as it were anew. Suitable premeditation and care will enable you to put all that you ought to say into its proper place, and to conclude naturally and advantageously. If you start off afresh, when you appear to be concluding your prayer, you will seldom, I think, take many of your hearers along with you. What is introduced in this way would, in most instances, be better omitted altogether.

7. Be careful in publick prayer to avoid monotony on the one hand, and a manner too familiar on the other. Of these extremes the latter is, I think, by far the worse. It has the appearance of dreadful irreverence, when a man is observed to address his Maker in a strain as devoid of solemnity, and as perfectly familiar, as that in which he would speak to his child, or his servant. Yet something like this I have seen. The other extreme, however, is far more common. In some cases it is carried to such length, that he who leads the worship, seems rather to be singing or chaunting, than speaking. But short of this, we often hear in prayer a uniformity, or peculiarity of *tone*, which is very unnatural. Totally different from both these methods of speaking, there is what may be called *the proper solemn manner:* and this manner may be preserved, while

the voice is raised or depressed, or receives any other inflexion or variation which is required by the sentiments delivered. It is in this *solemn manner* that publick prayer ought always to be uttered. You must conceive of it for yourself, or learn it from others, for it is not easily described.

I shall add, under this particular, that care should be taken not to speak either too low, or too loud, in prayer. It is painful to listen to sounds which you can scarcely hear, and to miss some words in almost every sentence—which you are obliged to guess at, or to lose the meaning altogether. In prayer this is peculiarly grievous. On the other hand, unnecessary vociferation is almost equally objectionable. It is so far from promoting, that it is calculated to hinder true devotion.

8. Never pray in publick with your eyes open. I am satisfied that this rule ought to be *absolute;* although it is usual to say that the eyes in prayer should either be shut, or steadfastly fixed on one place. It is not possible to prevent the impression which external objects, when novel or striking, make on the senses to which they address themselves. I could mention instances in which ministers of the gospel, of excellent character, have wounded their own peace of mind, and given offence to others, by praying with their eyes open. Possessing, as we do, the faculty of completely excluding the influence of visible objects, at a time when all the powers of the soul ought to be engrossed with spiritual things, what reason—nay, what excuse, can be offered, for not using this faculty?

9. Finally. Never pronounce the benediction in a low voice, or in a careless and hurried manner, as is too often done. Pronounce it audibly, distinctly and solemnly, and with your eyes fixed on the audience. Let there be some variety in the words, in which at different times you express the benediction; but in general, the very words which the apostolick epistles furnish, are preferable to all others.

Think not, my dear Timothy, if I have written at all to the purpose, that I have said too much on this subject of publick prayer. It is in the highest degree an important subject; and one, as I have had occasion to show, too little attended to by most theological students and young ministers of the gospel. Much as I have written, you perceive that I have entered into no discussion on the several parts of prayer—have not even given an enumeration of them, nor said any thing on the order in which the parts may most properly be connected with or follow each other. These are not unimportant points. But I know you are pretty well acquainted with them; and my aim has been to draw your attention chiefly to things which are more apt to be overlooked, or not duly appreciated. I now close my long letter in the words of the Apostle Paul, addressed to him after whom you have been named.—"Consider what I say, and the Lord give thee understanding in all things."

Affectionately, adieu,

———— ————.

Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

No. I.

O send out thy light and thy truth: let them lead me!—Ps. xliii. 3.

Mr. Editor—The doctrine which in these essays I mean to oppose, is that *the atonement of Christ was made exclusively for the elect.* By this proposition, I understand that—hypothetically speaking for the sake of illustration—if an individual of the others should repent and accredit the gospel, (as God commands all men,)

he could no more be saved, on account of Christ's mediation, than a fallen angel, were he penitent and obedient. I know that one of the others never will thus turn from his wicked ways, any more than will a fallen angel: still I consider the hypothesis perfectly fair, rigidly defensible, and deeply relevant. Now I believe in election as sternly and as absolutely, as ever Calvin did, and am willing to own any of its logical implications and legitimate results; and here both schools are agreed: but I also believe that there exists, at least in their case who hear the gospel, only one obstacle between any man and salvation—even his own voluntary discrediting of its gracious testimony; that the non-elect are prevented from life, solely by means of their own voluntary perverseness; that salvation is in moral government provided for them —offered to them—rejected by them and parted from them for ever; and that such is the constitution of God, that *it is proper and immensely important* to see and to say, that if any man—and of course, if one of the non-elect—should obey the gospel, he would be saved in Christ Jesus with eternal glory; that every man is morally privileged, and absolutely obligated, to accept of Christ as a Saviour, and that those who perish—however justly damnable on other accounts—will be punished with an infinitely aggravated doom, *for rejecting Christ and his "great salvation!"*

I see not why this statement is not —at least substantially—at one with all the proper ends of orthodoxy. Whether it be at variance with our *Confession of Faith*, is a question which I am not afraid to meet and discuss in its place; and if it were so variant, (a supposition which I neither admit nor believe,) I value *truth* too highly, to be diverted from its pursuit and diffusion in any degree, by a consideration of that sort. I wish no better shield or creed than "the truth as it is in Jesus;" and am ready to welcome *any consequences* which may accrue as the honorary results of adherence to her "magnificent and awful cause." All I fear is error—that ugly pilot of the reprobate to their final receptacle. This is not said by way of evasion. I shall have several things to allege about our *Confession of Faith* before these essays are concluded. That venerable instrument has my cordial approbation, "as containing the system of doctrine taught in the holy scriptures"—though it is evidently and confessedly uninspired and imperfect. Some of the stern principles that have been *applied* to it, would, *me judice*, unchurch the whole Presbyterian denomination—because it contains, in its voluminous paragraphs, items, expressions, and implications to all the *ipsissima verba* of which it can probably be shown, that few, if any of us, can literally subscribe. I mean no attack upon it, however, and do solemnly believe that I am substantially as much its friend, and as consistently its "advocate," as yourself, Mr. Editor. This also I aver, that I never practised the least conscious artifice or concealment—but the positive reverse—in my probationary course before the venerable presbytery by whom I was unanimously licensed, or that other by whom I was unanimously ordained. Before any authority to which I am constitutionally amenable, I am ready to be impleaded, and to abide the result: where no such authority exists, I claim to be recognised as a Presbyterian clergyman in good standing, and to dispute or divide *the right of umpirage* with any brother who may wish or seem to appropriate it to himself.

Thus much it seemed necessary to say, in view of your "editorial remarks" following my introductory: and if this is bold, I assure you, *ex animo*, that it is fraternal—or, to you, Mr. Editor, I will say, *filial* too!

The reason of my non-appearance in your June number was—1st. That I did not receive the previous one till the 17th of May, and was thus kept in doubt as to the event of my ad-

mission; and 2d. Professional engrossments were too numerous and urgent to allow time even for a hurried preparation: and as there appears no reason for haste, and much of my object avowedly is to keep the subject under consideration in the minds of your readers; as I have not the feelings, the generalship, or the panoply of a polemick; as I disclaim the character, and dread the doom of "him that soweth discord among brethren;" as I know that I have no separate interest, and that the cause of truth is destined to victory, because it is the cause of Jehovah; as it is plain that men must be conciliated to the truth by its own evidence and excellence, and cannot be driven more by prescription and dogmatism than by proscription and torture—because God is the sole Lord of the conscience; I hope to conduct these essays, whether few or many, without anxiety, asperity, or precipitation.

The views of "the old school" I shall characterize, mainly, for the sake of distinction, as *the restrictive system;* because, if I understand them, they restrict the atonement in its own nature, in its availableness, and perhaps in every other respect, to the elect alone: I hope also, that the phrase will not be offensive, as it is not intentionally such, as it may be reciprocated upon us by any parallel phrase, as it is contaminated with no known associations of prejudice, and as it is as well adapted to convey what is deemed the true position to be opposed, as any of which the writer can conceive.

Dr. Murdock's name was mentioned in the introductory—just incidentally. We are not responsible for his sentiments. *Suus mos est cuique.* Excellent and able as his sermon is in several respects, dissenting as I do from some of the positions of the reviewers, I dislike and discredit several things that he has said, and most condemn the ideas in which, too obviously, he seems to divest the grand transaction of atonement of its fundamental characteristick, that *it is vicarious!* A *merely* πρὸς ἔνδειξιν oblation of himself, is what the scripture nowhere affirms of Christ. If his death were not vicarious—but, the consequences are too many and too weighty to admit their manifesto here. Saying this, I add that I feel totally irresponsible for the positions of any uninspired writer, living or dead, until I expressly appropriate them, which will be *ad græcas calendas! Nullius addictus jurare in verba magistri;* because I can neither be judged, nor saved, nor lost, by proxy.

I regret that this paper is so much a continued introductory. "If the Lord will, I shall live" and write less centrifugally next month. In the mean time, I advise your readers prayerfully to ponder the import of 1 Tim. ii. 1—6, confessing myself utterly at a loss to see how, by the just canons of hermeneuticks, it can possibly be expounded in coincidence with the restrictive system, and intending to evince its plain and true intention in the succeeding number: admonishing your readers once for all, that I am pledged for no graces of composition—that I shall not even aim at that polish and elegance of style which leisure might attain, and which fastidiousness demands; persuaded that an overweening attention to ornament never degraded the truth-affecting mind of Paul—as it always argues a superficial, and seldom consists with a devotional tone of mind—as it is one of the modes in which evangelical truth in this age is disparaged and obscured—and as it is really a very subordinate and trifling concern in the estimation of

Yours,

Very affectionately,

ZETA.

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EDITORIAL REMARKS.

On the subject which our correspondent *Zeta* proposes to discuss—the nature and extent of the atonement—and on which he dissents from some opinions which have been published in our miscellany, we shall

not, for the present at least, take *a side.* Our pages shall be fairly open to those who, temperately and within the limits indicated in our last number, are disposed to debate on this important topick of theology. In our judgment, the difference of opinion about the *extent* of the atonement, among those who equally maintain its strictly vicarious nature, and that in order to salvation it must in this life be *applied,* or received and rested on by faith wrought in the heart of the justified sinner by the Spirit of grace, is a difference which, on neither side, involves a contravention of the doctrines of our established formularies. In those parts of our standards in which the *doctrines* of our church are laid down—in the Confession of Faith, and the larger and shorter Catechisms—we believe that the word *atonement* never appears. These portions of our standards, it is well known, were adopted by our church exactly as they were framed by the eminently learned and pious men who composed them, in the Westminster Assembly of divines—except in those parts only which related to civil government, and the toleration of a false religion. The doctrine of justification, solely by "the righteousness of Christ imputed to us and received by faith alone," is most clearly, explicitly, and abundantly taught, as a fundamental of religion, both in the Confession of Faith and the Catechisms. But in the *statements* of this doctrine, the term *atonement* is not used in a single instance; unless we have overlooked it, in a pretty careful inspection of the whole, expressly with the design to ascertain this fact. We think the total omission of this word in the doctrinal parts of our standards, which are of comparatively ancient origin, is very noticeable; and it would lead us to some additional remarks, if we had not determined, for the present, not to enter far into this subject. In our Directory for publick worship, which was composed in this country in the year 1788, we have remarked the use of the word in three instances. But it is used cursorily, and we think without any bearing on the question which relates to *extent.*

We must say, however, that we entirely differ, in our views of the Confession of Faith, from the writer of the preceding article, where he says—"Some of the stern principles which have been *applied* to it, would, *me judice,* unchurch the whole Presbyterian denomination—because it contains, in its voluminous paragraphs, items, expressions, and implications to all the *ipsissima verba* of which it can probably be shown that few if any can subscribe." We do not know indeed what "stern principles" some individuals may have applied to the Confession of Faith; and we are as ready to admit as *Zeta* can be, that no human work is perfect; and we are moreover sensible, that in the lapse of more than a century and a half, the English language itself has, in some of its words and phrases, suffered a change of meaning: yet all this, notwithstanding, we verily believe that a formula of faith could not *now* be composed for our church, to the *ipsissima verba* of which so few of our ministers and members would object, as do at present object to the very terms in which our Confession of Faith is expressed; and we believe that a large majority of them would be decidedly opposed to any change whatever, if they were called to vote on the subject. We know, however, that it is a delicate point, to decide what exceptions to our publick standards, when known and avowed, ought to prevent the reception of a minister into good standing with our church. It is clear, on the one hand, that the Confession of Faith ought not to be moulded, like a nose of wax, into any shape or form that an individual, or possibly a presbytery, might be disposed to give it. On the other hand, when the objection is only to the *ipsissima verba,* while the *meaning* of the writers is evidently not re-

jected, it is plain that the objection should be regarded as unimportant. But between these extremes there is a pretty wide space, and we shall not be reluctant to have this matter amicably discussed in the Christian Advocate, at a proper time. We should be glad, however, that this discussion, and that which relates to the atonement, might, as far as practicable, be kept separate.

We were a little surprised that our friend *Zeta* should put such a construction on any thing we said in our former remarks, as to suppose that we wished to prescribe to him, in what manner he should understand or receive the Confession of Faith. Indeed we are not so arrogant. We certainly thought that we only claimed our own rights without making any attempt to limit his: For we presume that *Zeta* will not suppose that he, or any other person, has a right to make us instrumental in publishing what we may deem to be erroneous, and of dangerous tendency; however conscientiously he may believe that it is true, and calculated to be useful. We did no more than announce that we would not be instrumental in any such publications.

We honour the frank and firm avowal of *Zeta*, that he would follow what he believed to be the revealed truth of God, although it should lead him to reject the Confession of Faith of our church. He may have learned that he ought to do so, from the Confession itself, which teaches, that "God alone is the Lord of conscience; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship." And that "The Supreme Judge, by whom all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture." Whenever, therefore, any one becomes fully persuaded, and does conscientiously believe that the Confession of Faith of our church, which professes to be nothing more than a compend of scripture truth and an exposition of scripture doctrine, has misrepresented that truth or expounded it erroneously, in matters of high importance, he ought, without hesitation or delay, to abandon the Confession of Faith, and to be willing to take all the consequences of such an abandonment—one of which, in our opinion, should be to withdraw, immediately and peaceably, from all connexion with a church, which, as he now believes, retains as its formula of faith and its bond of union, a system which contains and inculcates pernicious errors. Such a procedure it seems to us, he equally owes to himself, and to the church to which he has belonged.

Since the union of the General Synod of the Associate Reformed Church with the General Assembly of the Presbyterian Church in the United States, the latter body has been memorialized by some members of the former who did not become parties to the union, in regard to the library, which before the union had belonged to the Theological Seminary of the Synod, and which at the union was transferred to the Theological Seminary of the Assembly. In 1823 a committee, appointed on one of these memorials, thought proper to investigate and detail the circumstances of this whole affair; but before they reported, the memorial was withdrawn. As this subject, however, is one of publick interest, in relation to which correct information ought to be given, we readily insert the following communication, prepared by a member of that committee, who has in his possession their papers, and who, as responsible for the statement given, has subscribed his name.

ON THE UNION BETWEEN THE GENERAL SYNOD OF THE ASSOCIATE REFORMED CHURCH, AND THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

On the 21st of May, 1821, the following resolution was unanimously adopted by the General Assembly, viz. "Whereas the Associate Reformed Synod and the Presbyterian Church in the United States of America, are one in their confession of faith and form of government; and whereas this assembly knows of no reason why these two ecclesiastical bodies should not become visibly one church, as we trust we are one in Christ Jesus to the glory of God: Therefore resolved, that Dr. Green, Dr. Blatchford, Dr. M'Dowell, Mr. B. Strong, and Mr. Henry Southard, be a committee to confer on this subject, with a similar committee from the Associate Reformed Synod, now in session in this city, if they shall see fit to appoint one; and that said committee report the result of their conference, as soon as convenient."

Concerning this overture, it was, on the 22d May, 1821, "In General Synod of the Associate Reformed Church, Resolved, that the Rev. Dr. Mason, the Rev. Messrs. Dickey and Lind, together with Messrs. Cushing and Wilson, elders, be appointed a committee, to confer with the committee appointed by the General Assembly, on the subject of the union of the churches."

On the 23d of May, 1821, the following articles were proposed by the joint committees of the General Assembly and of the General Synod, to those bodies severally, as the basis of union, viz.

"1. The different presbyteries of the Associate Reformed Church, shall either retain their separate organization, or shall be amalgamated with those of the General Assembly, at their own choice. In the former case, they shall have as full powers and privileges as any other presbyteries in the UNITED BODY, and shall attach themselves to the synod most convenient.

"2. The Theological Seminary at Princeton, under the care of the General Assembly, and the Theological Seminary of the Associate Reformed Church, shall be consolidated.

"3. Whereas monies to the amount of between nine and ten thousand dollars, which were given to the General Synod of the Associate Reformed Church, and of which the interest or product only was to be applied to the support of a theological seminary, were necessarily used in the current expenses thereof; which monies so expended were assumed by the synod as its own debt, at an interest of seven per cent; the UNITED BODY agree to make a joint effort to repay the same, and will apply the interest accruing thereon to the maintenance of a *Professorship of Biblical Literature*, in the seminary at Princeton, analogous to that which now exists in the Associate Reformed Church: and until such professorship shall be established, the said interest or product shall be used for the general purposes of the seminary.

"4. The theological library, and funds belonging to the Associate Reformed Church, shall be transferred, and belong to the seminary at Princeton."

These four articles of union were on the same day adopted, in the General Assembly unanimously; and in the General Synod it was on the said 23d day of May, 1821, Resolved, by the vote of Messrs. Agnew, Boyle, Blake, Cushing, Dickey, Duncan, Lind, A. M'Laren, M'Lean, Maxwell, Mason, D. Wilson, and W. Wilson, *thirteen members*, in opposition to Barber, Christie, and D. C. M'Laren, *three members*, "that this synod approve of the plan of union agreed upon by the joint committees." It was also resolved by the General Synod to "refer the same to the consideration of the presbyteries, with an injunction to report their judgment to this synod at its next meeting." It was moreover, "Resolved, that this synod, reciprocating the brotherly spirit and

courtesy manifested by the General Assembly of the Presbyterian Church, direct the members of the committee to report to the General Assembly, their resolution approving the articles of union between the two bodies, and referring them to their presbyteries for consideration, and to express their confident hope of their ultimate adoption by this synod."

In May, 1822, it appears from the records of the General Synod, that they had under their care five presbyteries, viz. one of *Saratoga*, one of *Washington*, one of *New York*, one of *Philadelphia*, and one of *Big Spring*.

To the synod of this year, the presbytery of Saratoga reported, that they deemed the proposed union to be inexpedient; the presbytery of Washington gave their opinion that the proposed union "would be inexpedient under present circumstances;" the presbyteries of Philadelphia and New York approved of the proposed union; and the presbytery of Big Spring "determined to advise synod not to close the union on the basis of the articles agreed upon by the conferring committees;" the four ministers composing this presbytery being equally divided on this subject.

On the 17th of May, the synod record the fact, that they "Received and read a letter from the Rev. E. K. Maxwell, stating that the Rev. Messrs. Boyse, Johnston, and himself, of the presbytery of Saratoga, were not present when that presbytery disapproved of the proposed union with the Presbyterian church, and that they are in favour of it."

On the 21st of May, 1822, having had the subject before them for one year, and having discussed it during a considerable part of five days, the General Synod resolved, "that this synod approve, and hereby do ratify, the plan of union between the General Assembly of the Presbyterian Church, and the Associate Reformed Church, proposed by commissioners from said churches."

"The question was put, in committee of the whole, and decided in the affirmative," say their records, by "yeas 8, nays 5." The recorded *yeas* on the final decision in synod, were Messrs. Forsyth, Dickey, Duncan, Nourse, Patterson, Martin: the *nays*, Forrest, Otterson, Lefferts, Smith, and M'Cullogh; while, Phillips, M'Leod, Blake, and Lind were *silent*. Messrs. Phillips, M'Leod, and Blake have since united with the General Assembly, and the Rev. Mr. Lind, at this same meeting of synod, drafted an eloquent report in vindication of the transfer of the library of the General Synod to the united Theological Seminary at Princeton; and Dr. Lawrie, the moderator, stated his concurrence in the final decision.

The committee appointed by the General Assembly on this subject in 1823, were satisfied from evidence presented to them, that all the members of the synod, who were silent on the vote, were at that very time favourable to the union, while they thought it inexpedient then to give any vote; so that the General Synod were divided in opinion, in the proportion of *eleven* for the union to *five* against it. The right of the synod to decide in this matter, was clearly implied by the recusants in their taking part in the debate and decision, without questioning the competency of the synod to decide in the case.

Of their confirmation of the proposed union, the General Synod duly informed the General Assembly on this same 21st day of May; and the Assembly resolved, that they received this communication with great pleasure; and inasmuch as the different presbyteries under the care of the synod, could not appoint delegates to attend the present General Assembly, the delegates to the synod were invited to take their seats as members of the assembly; and on the 23d of May, four members took their seats accordingly.

On the 22d of May, the five members of the General Synod, who opposed the union, entered their protest against the measure, on the records of the synod; but in that pro-

test they do not complain of the act of the synod as being *unconstitutional.*

On the same day, the General Synod adopted a pastoral letter, in which they say, "To prevent mistakes it may be proper to premise, that the design of referring questions of general interest to presbyteries, is not that presbyteries may decide definitively thereon; but to prevent improper haste, and to prepare the way for the members of the supreme judicatory to make up their minds, and decide on the fullest information, as their consciences shall dictate, agreeably to the word of God, and the standards of the church. The judgment of a majority of presbyteries, is no certain evidence of the opinion of the majority of the church, as presbyteries may be very unequal in numbers, and may decide by very unequal majorities. It would be a perversion of every principle of order, that in deciding a question of general interest, the vote of a small presbytery, carried by a small majority, should weigh equal to a large presbytery, determining almost unanimously on the opposite side." In this manner the synod expressed their opinion of their own constitution of government, which decrees, page 507, concerning the General Synod, that it is "the province of the General Synod, to decide questions respecting doctrine and discipline—to bear testimony against errors and immoralities—to correspond with other churches; and, in general, to preside over the religious interests of the church at large. But no regulations intended to be universal and permanent shall be established, without previously transmitting them to the several presbyteries, that they may have time to consider and report their judgment thereon." The constitution nowhere says that a majority of the presbyteries shall *decide* on any subject referred to them, nor was this doctrine ever asserted, so far as we can learn, by any of the presbyteries or ministers of the General Synod, until after the dissolution of said synod. Indeed, the reports of the presbyteries under this synod imply, that they considered themselves as having no other power than that of giving advice and expressing their judgment on those universal and permanent regulations, which might be *decided* on by the synod: and it appears from their records, that it was the uniform practice of the synod to decide according to its own wisdom, after receiving the judgments of presbyteries on matters referred to them.

On the 23d of May, 1822, the General Synod, "*Resolved*, that all the minutes and documents, together with a complete series of the published extracts, belonging to the General Synod be, and they hereby are directed to be by the clerk deposited with the session of Spruce street church, subject to the future disposal of the General Assembly of the Presbyterian Church." On the last named day, "the synod finally adjourned."

At the time of their uniting with us, the five presbyteries belonging to the General Synod, contained thirty-two ministers; of whom thirteen, viz. Messrs. A. Proudfit, R. Proudfit, Denham, G. Mairs, D. C. M'Laren, W. M'Auley, Forrest, J. Mairs, Otterson, Scrimjour, Junkin, Smith, and Brown, were opposed to the union; and seventeen, viz. Mason, Dickey, Gray, Duncan, M'Lean, Lawrie, M'Innis, Phillips, M'Leod, M'Gimsey, Clarke, Mulligan, Maxwell, Johnston, Boyse, Lind, and Strong, were known to be decidedly in favour of the union. To the last number may be added Dunlap and Wallace, who are believed to have been on the same side of the question. The Rev. Mr. Junkin has since become a member in our connexion; and on the day after the union, the Rev. Mr. Arbuckle was ordained over one of the former churches of the associate body, and has united with the Assembly.

This General Synod was not an incorporated, but an ecclesiastical body, which had established a theological seminary by its own synodical

act. This seminary was under the complete control of said synod; which solicited, chiefly by the Rev. Dr. John M. Mason, and received, or purchased *for the use of its Theological Seminary*, a valuable library. This library was not private property, belonging to any individuals composing any judicature or portion of the church; but was held by the General Synod, as trustees for their Theological Seminary. The General Synod was the only body in existence which could dispose of this library; and in good faith they were bound to appropriate the same, according to the intention and gift of the donors, for the use of the Theological Seminary under their care.

The Theological Seminary under the care of the General Synod, was in May, 1822, by the deliberate act of that synod, and by the consent of the General Assembly, amalgamated with the Theological Seminary at Princeton; so that the Theological Seminary once under the care of the General Synod, is now, to all intents and purposes, one with the seminary at Princeton; and the library, in law and in equity, ought to have been, as it was, transferred to Princeton, that it might still be used by the Theological Seminary (existing still, but in a new form,) for the use of which the books were originally presented to, or purchased by, the General Synod.

The synod had a constitutional right to consolidate their seminary with ours, and this they did; so that the library would of right have been transferred to Princeton, after the consolidation, even had the synod never dissolved, and had not a single member of that body become a member of the Presbyterian Church in the United States.

(*The remainder in our next.*)

We think it not foreign to the design of our work, to insert a short biographical sketch of the present Pasha of Egypt, taken from the London Literary Gazette. The advancement of civilization and the arts in Egypt, is intimately connected with the progress of Christianity. Our missionaries have, we believe, already found the present Pasha to be more tolerant than any of his predecessors.

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"The Pasha of Egypt is a very extraordinary character. By birth a Greek, and enslaved in his early youth, he enjoyed no advantage of education; but in the course of his administration of the government of the celebrated province at present under his control, he evinces the wonderful effects which may be wrought by a mind naturally sagacious and energetic. Having established himself as a military chieftain, too formidable to be controlled by the Divan of Constantinople, he has of late years devoted himself to commercial enterprises, which, if his life be spared, or if they are continued after his death, must tend to the speedy recivilizing of the ancient parent of the arts and sciences. He first directed his attention to the cultivation of sugar, of which he grew a considerable quantity; but as the quality was coarse, by the aid of a Scotch agent he established an extensive sugar refinery, the produce of which has occasionally been found a matter of anxiety to the European dealers in refined sugar in the Levant. In the course of the process of refinement he had occasion for a steam-engine, with which, we have been informed, he was supplied by the British Ministry, who wished to conciliate his favour by so acceptable a present; which, however, we have been told, he pretended he wished to possess only as an object of curiosity.

"At a later period, an English gentleman, high in his confidence, advised him to turn his attention to the cultivation of cotton. He accordingly procured from the United States, in separate quantities, so as to produce no alarm, several tons weight of the best cotton seed, which he has sown in different spots on the banks of the Nile, favourable to the growth of the cotton plant. His success in this new speculation has

hitherto been decisive. A few months ago, a hundred bags of his cotton was sold at Liverpool, and is found, on working, to be superior to the Sea Island cotton. Several vessels have within these few days cleared out from Liverpool to Alexandria, where he has thirty thousand bags ready for sale; and his next year's crop is expected to be one hundred thousand. If the civilization of his people is within many degrees commensurate with his progress in agriculture, so that they can take a tolerable proportion of our manufactures in exchange for the raw material, Jonathan may look about him. At present the purchases are made from the Pasha in hard dollars.

"It will easily be believed that the rising power of this extraordinary man is viewed with extreme jealousy by the Porte. Accordingly, a short time ago, the Grand Signor sent an agent with a couple of executioners, with instructions to bring his head to Constantinople; but the Pasha's spies gave him speedy intelligence of the danger that awaited him. He made preparations accordingly, and the ministers of death, instantly on their arrival in Egypt, and before they could display the fatal firman, were deprived of their heads, which the Pasha pickled and sent to the Sublime Porte, with a history of his providential escape from the plots of assassins. Since then he has remained unmolested in the prosecution of his grand and useful designs, and all who wish well to the progress of civilization in Africa, will pray that he may live a thousand years.

"The Pasha, we further hear, bought from Rundel and Bridge the Pitt diamond, *and has paid for it.* The diamond was lately consigned to the care of the captain of a British ship of war."

FROM THE LONDON MONTHLY MAGAZINE.

IS THERE A GOD?

Answered by an Appeal to Morning, Noon, and Night.

Now breathes the ruddy *Morn* around
His health-restoring gale,
And from the chambers of the East
A flood of light prevails.

Is there a God? Yon rising sun
An answer meet supplies;
Writes it in flame upon the earth,
Proclaims it round the skies.

The pendant clouds that curtain round
This sublunary ball,
And firmament on high, reveal
A God that governs all.

The warbling lark, in realms of air,
Has thrill'd her matin lay;
The balmy breeze of morn is fled,
It is the *Noon* of day.

Is there a God? Hark! from on high
His thunder shakes the poles:
I hear his voice in every wind,
In every wave that rolls.

I read a record of his love,
His wisdom and his power,
Inscrib'd on all created things,
Man, beast, and herb, and flower.

The sultry sun has left the skies,
And day's delights are flown;
The owlet screams amid the shade,
And *Night* resumes the throne.

Is there a God? With sacred fear
I upward turn mine eyes;
There is! each glittering lamp of light—
There is! my soul—replies.

If such convictions to my mind
His works aloud impart;
O let the wisdom of his Word
Inscribe them on my heart:

That while I ponder on his deeds,
And read his truth divine,
Nature may point me to a God,
And grace may make him mine!

FROM THE LONDON MAGAZINE.

THE SECOND ADVENT OF THE SAVIOUR.

The Lord shall come! but not the same
As once in lowly shape he came;
A silent Lamb before His foes,
A weary man and full of woes.

The Lord shall come! a dreadful form,
With rainbow wrath, and robe of storm;
On cherub's wings, and wings of wind,
Anointed Judge of human kind.

Can this be He, who, wont to stray
A pilgrim in the world's highway;
Oppress'd by power, and mock'd by pride;
Can this be He—the crucified?

Go, tyrants, to the rocks complain,
And seek the mountain's shade in vain!
But saints, ascending from the tomb,
Shall shouting sing, "The Lord is come!"

Reviews.

SERMONS FOR CHILDREN; DESIGNED TO PROMOTE THEIR IMMEDIATE PIETY. *By Samuel Nott, jun.*

In the Christian Advocate for March, of the last year, we reviewed and recommended a little volume of sermons under the foregoing title. As a second volume now appears, we hope that the former has been in demand; and that thus the hopes of the pious author have been realized, and his labours in some measure rewarded. The discourses in the present volume are of the same cast and character with those of its predecessor.—Their titles are, 1. God's care of childhood. 2. Piety in the morning. 3. Piety at night. 4. Patience. 5. A sinful tongue. 6. Self-excusers. 7. Children's worldliness. 8. The sin of vainglory. 9. Let it rain. 10. The reading of the scriptures. 11. Brotherly unity. 12. Prayer. 13. Death in childhood.

We shall give no extracts from the sermons; but the conclusion of the introduction, which is addressed to parents, we recommend to the very serious consideration of every father and mother who may read this article. It is as follows—

"We are well aware of the prevailing notion, that children cannot be sufficiently stimulated by Christian principles and views; or, as we might justly express it, that they *need* the delusions of the world, as a motive for their activity, and a security to their success in life. Let us beware, however, lest we become practical unbelievers, in that rich assurance, 'Seek *first* the kingdom of God and his righteousness, and *all these things shall be added unto you.*'—Lest we declare it necessary to do good that evil may come; lest we justify ourselves in educating moral beings with a lie in our right hand; and, under God's government, find a necessity for deposing him from the affections and the obedience of his creatures.

"First of all, let us educate our children for God and for eternity. Did we doom them thus to affliction and penury, we would not regret it, in view of their duty as moral beings, and of their interest as immortals. Yet, if we educate them on the strictest principles of religion, we fear not a shipwreck of their temporal interests.

"If the good things of the present life afford a stimulant to exertion, we certainly do not deprive them of their power, by a conscientious endeavour to impress the minds of our children with their comparative worthlessness, and with the supremacy of religious claims and interests.

"Every worldly good is sure to have its greatest zest, as well as to furnish the most permanent enjoyment, when the mind is most chastened and subdued by religious considerations. And it is no more certain that the excessive indulgence of the sensualist diminishes the pleasures of the senses, than it is that a preference of this world to God diminishes the enjoyment which the world affords. On the same principle, temperance, and not excessive indulgence, furnishes the strongest motive to industry; and a chastened, Christian, we had almost said heavenly, view of every worldly blessing, will be a more steady and effectual stimulant than any delusion.

"In this view it might well be questioned whether it be good policy to appeal to the love of praise as the grand stimulant in education. Is it, for instance, found to possess a steady, permanent influence? After all the skill which is employed in meeting the voracity of children, by creating artificial honours, and scattering them thick along the whole path of education, must not the parent or teacher be ever on the watch, and at the toil, to prevent the stimulant from losing its power? Is it felt by the *mass* of those to whom it is applied? Are not rather the great majority in most schools and colleges still unmoved to exertion? Can it be at hand in the detail of life? How often, and sometimes in very melancholy instances, has the promise of youth been disappointed, for the lack of that praise of men, to the excessive love of which they had been educated.

"There is a very common, and perhaps a very unnoticed alteration in the progress of life, when this artificial and excessive stimulant is removed. Among those who felt its power, what multitudes leave off studying and learning, as soon as they get away from school. How few are striving to become better informed.

"We are sufficiently well acquainted with the universal reason, that, amidst the cares of life, people have no time or opportunity for study and improvement; a reason proved entirely futile, by the few but decisive instances of cheerful, regu-

lar and great improvement, under circumstances both of common and uncommon disadvantage. The true reason why people find neither time nor opportunity for improvement, is, that they have no inclination. And one reason for the lack of inclination, is, that the stimulant to which they have been accustomed, has partly or entirely failed; and their minds have not been prepared to feel those, which are equally fitted to rouse and invigorate the mind in every period of human life.

"We ask once more; Does not the pre-eminence so generally given to one motive alone, prevent an appeal to other principles of the human mind, which, when addressed in due proportion, do not expose to the same moral dangers, and give greater security of a steady, general and continued effort?

"We are convinced, if greater pains were taken to engage the minds of children, by bringing all their studies to their comprehension; by teaching them to observe, compare and conclude for themselves; by opening to them in proper gradation the interesting subjects of knowledge, it would be no longer thought indispensable, to be from morning to night, and from day to day, and from year to year, labouring and toiling incessantly, to increase and gratify the love of praise. We believe also, that while in that case, we should see a more rapid progress of a less obstructed Christianity; we should witness a more rapid spread of knowledge; a higher and more general improvement of mind.

"But all other motives need the correcting and assisting influence of Christian motives. These are the most promising stimulants to every praiseworthy exertion. Let us not say, that our children are incapable of feeling their holy power. Who can tell, but they will at any instant divinely transform their minds. But, if there be delay, conscience will yield her aid for their daily benefit, and be a constant schoolmaster to lead them to Christ.

"We trust no parent will say, 'I know it is wrong, but I cannot help it.' Rather say, with holy confidence, '*I can do all things through Christ which strengtheneth me!*'"

FROM THE ECLECTICK REVIEW FOR MAY LAST.

THE CHRISTIAN PHILOSOPHER; *or the Connexion of Science with Religion. With an Appendix. By Thomas Dick.* 12*mo. pp.* 444. *Price* 7*s. Edinburgh,* 1823.

We have been much pleased with this volume in every respect. The design, every one must approve; the execution is highly respectable; it comprises a fund of instructive information, and the whole is brought to bear both judiciously and effectively on the subject of religion. We can give only an abridged view of the contents.

"Introduction. Necessity of Revelation. Folly of discarding the science of Nature from Religion. Beneficial effects which flow from the study of the works of God. Chapter I. *On the Natural Attributes of the Deity.* § 1. On the relation of the Natural Attributes of God to Religion. § 2. Illustration of the Omnipotence of the Deity from—the immense quantity of matter in the universe—the rapid motions of the celestial bodies—immense spaces which surround them. Moral effects of such contemplations. § 3. Wisdom and Intelligence of the Deity illustrated from the solar system—variety of nature—mechanism of the eye—and the bones. § 4. Goodness and Benevolence of the Deity. Chapter II. *Cursory View of some of the Sciences related to Christian Theology:* Natural History—Geography—Geology—Astronomy—Natural Philosophy—Chemistry—Anatomy and Physiology—History. Chapter III. *Relation which the Inventions of Art bear to the Objects of Religion:* Art of Printing—Navigation—the Telescope—the Microscope—Steam—Air Balloons—Acoustic Tunnels. Chapter IV. *Scriptural Facts illustrated from the System of Nature.* Chapter V. *Beneficial Effects which would result from connecting Science with Religion.*"

The general sentiment which pervades the volume, is so perfectly in unison with the opinion we had occasion to throw out in noticing Dr. Chalmers' Astronomical Discourses, 'that there is, among serious persons, a quite *irreligious* neglect of one of the two grand forms of Divine Revelation,'*—that we cannot but feel satisfaction in recommending a work well adapted to counteract the ignorance and prejudice which are the source of that neglect. We would especially recommend the perusal and purchase of this volume to Christian ministers. In many neighbourhoods, were familiar lectures, on the plan of this volume, to be addressed

* Eclectick Review, N.S. Vol. VIII. p. 218.

to young persons, it strikes us that the effect would be highly beneficial. To rouse the dormant attention, to waken an interest in intellectual and moral subjects, to develop the idea of God in the half-formed mind, is often half the difficulty which the Pastor has to surmount, in conveying religious truth into the mind. Now the language of God's works is one which the child can understand; and in teaching him by these sensible images, what they "declare" concerning "the glory of God," you act as you do by a child who is learning to read,—you begin with single letters, and with these letters you connect pictures, and it is from these that he learns the power of words. But the fact is, that Theology takes little cognizance of the manifestation of God in his works; so much has she been perverted by metaphysicks and controversy, that she is unaccustomed to speak of the great Object of worship, except in the language of abstract propositions and formal doctrines; and, strange to say, discourses on the nature and attributes of the Deity are apt to be the most abstruse and unaffecting of all religious discourses. We hear by far too little of God from the pulpit, as *our Father in heaven;* there is by far too little in most sermons, that leads the mind *directly* to the contemplation of God. We think there is much truth in the following remarks.

"Notwithstanding the connexion of the natural perfections of God with the objects of the Christian Revelation, it appears somewhat strange, that when certain religious instructors happen to come in contact with this topick, they seem as if they were beginning to tread upon forbidden ground, and as if it were unsuitable to their office as Christian teachers, to bring forward the stupendous works of the Almighty to illustrate his nature and attributes. Instead of expatiating on the numerous sources of illustration of which the subject admits, till the minds of their hearers are thoroughly affected with a view of the essential glory of Jehovah, they despatch the subject with two or three vague propositions, which, though logically true, make no impression upon the heart;—as if they believed that such contemplations were suited only to carnal men and mere philosophers, and as if they were afraid lest the sanctity of the pulpit should be polluted by particular descriptions of those operations of Deity which are perceived through the medium of the corporeal senses. We do not mean to insinuate, that the essential attributes of God, and the illustrations of them derived from the material world, should form the sole, or the chief topicks of discussion in the business of religious instruction; but, if the Scriptures frequently direct our attention to these subjects—if they lie at the foundation of all accurate and extensive views of the Christian Revelation—if they be the chief subjects of contemplation to angels and all other pure intelligences in every region of the universe—and if they have a tendency to expand the minds of professed Christians, to correct their vague and erroneous conceptions, and to promote their conformity to the moral character of God—we cannot find out the shadow of reason, why such topicks should be almost, if not altogether overlooked, in the writings and discourses of those who profess to instruct mankind in the knowledge of God, and the duties of his worship."

We recommend to some of our enterprising printers, the republication of the work which is here reviewed.

THE DELIBERATIVE DIRECTORY OF THE SYNOD OF NORTH CAROLINA, AS ADOPTED BY SAID SYNOD, A. D. 1821. *Fayetteville, printed at the Observer office, by A. H. Dismukes,* 1822. 4*to. pp.* 39.

THE DELIBERATIVE DIRECTORY OF THE PRESBYTERY OF FAYETTEVILLE; AS ADOPTED BY SAID PRESBYTERY, IN APRIL, 1822. 12*mo. pp.* 41.

We notice these pamphlets chiefly with a view to recommend the example of the synod of North Carolina, and the presbytery of Fayetteville, to general imitation. The junior members of our ecclesiastical judicatures commonly need information in regard to the proper powers of the several church courts, and the regular method of doing business in them; and all the members need to be reminded of the duties incumbent on them, and of the order which ought

to be observed. We well know, indeed, that all necessary information on these topicks may be obtained by a careful inspection of our publick standards; but we as well know, that too often it is not obtained; that to obtain it requires time and study, and a comparison of different parts of the book, in which the information is contained—that the requisite attention is too seldom given to the subject, and that irregular proceedings, and appeals to superior judicatures, which might have been prevented, are often the consequence of the neglect. We therefore think that our brethren of the North Carolina synod, and of the presbytery of Fayetteville, have done well and wisely in providing a small manual, in which the powers and duties of synods and presbyteries are clearly specified, and the right method of every procedure is plainly delineated—a manual, which, at a trifling expense, every member may possess and keep by him, during his attendance on the judicatures to which he belongs. We therefore not only respectfully recommend, that such a publication as this should be made by other synods and presbyteries, but take leave to suggest, that possibly the General Assembly also, might find something of this kind highly useful.

The two pamphlets before us are alike in their tenor, except that one relates to a synod and the other to a presbytery. To that which relates to a synod, is prefixed the following table of contents.

"Introductory address. A brief view of church judicatories. Powers and duties of a synod. Moderator's address to his successor, including rules of order."

"*Appendix.* Of dissents and protests. Hymns. Doxologies. Apostolical benedictions."

This table of contents exhibits the general nature of the work. We had intended to quote the "introductory address" of the Moderator of the synod. But we find that the space which we must reserve for other purposes forbids it. The hymns which accompany these pamphlets are original. We give a specimen of them in the following—

HYMN,

For the Opening of an Ecclesiastical Meeting.

1. Father of mercies, God of grace,
Hearer of pray'r, and source of love,
Here, in thy courts, we sing thy praise,
O, deign to hear us from above.

2. Behold us, Lord, assembled here,
As rulers of thy church on earth;
Keep us, O, keep us in thy fear,
As children of a heav'nly birth.

3. In all our councils, Lord, preside;
Our ev'ry act, do thou direct;
Let thy good Spirit be our guide,
And from all ill, our souls protect.

4. All needful knowledge, Lord, impart,
That we may learn thy heav'nly will;
With love to thee, fill ev'ry heart,
That we may keep thy statutes still.

5. Just and impartial may we be;
In all we do, be this our aim,—
To keep thy church from error free,—
And thus, exalt Immanuel's name.

6. In bonds of love, may we unite,
And, like a band of brethren move,
'Till we enjoy unmix'd delight,
In realms of never-ending love.

We have understood that the Rev. COLIN M'IVER is the author of the hymns which appear in these pamphlets; and that all the materials of both publications were collected and digested by him, and submitted to the judicatures by which they were adopted, and ordered to be printed.

Literary and Philosophical Intelligence, etc.

We have just seen the Prospectus of an Elementary Course of Biblical Theology, translated from the work of Professors Storr and Flatt, with additions by S. S. Smucker, A.M. Pastor of the Evangelical Lutheran Church, Newmarket, Virginia. The translation of this work is recommended by the Professors in the Princeton, Andover and New York Theological Seminaries. We cordially unite with them in wishing success to the undertaking.

Dr. Moyes, a blind philosopher, who many years ago gave lectures on natural philosophy in this city, in a lecture on chemistry, which he delivered in Edinburgh to aid an institution for persons deprived of sight, said, in speaking of the dog, "His fidelity endears him to the sons and daughters of sensibility; but amidst the wonders we daily see, it is not the least, that the number of this animal in England amounts to two millions; which, at an expense of only one shilling per week, gives upwards of five millions sterling, (nearly twenty-five millions of dollars,) a sum capable of building seventy ships of the line, aud far exceeding the revenue of several vast empires."

Proper Method of Boiling Potatoes.—To boil potatoes mealy, and not cracked, it has been recommended to assort them to a nearly uniform size for each boiling; put them into an uncovered pot, which they must not fill, and pour over them cold water so as only to cover them.—When this first water is nearly ready to boil, pour it off, and replace it with a similar quantity of cold water, salted rather profusely; which replacing of the water has the double effect of removing the extracted juice of the raw potatoes, and to cool their outsides, whilst their inner parts retain the heat acquired; so that the boiling they are then to undergo (until the prongs of a fork prove them to be done in the middle,) is uniform throughout, and the potatoes are not cracked, as in a close covered pot they are apt to be, by the great heat applied to their outsides, whilst yet their centres are in part raw.

The Eye.—A professional gentleman, who has lately written a treatise entitled the "Art of Preserving the Sight," relates the following fact, in order to show the danger attending the compression of the eyes:—"I was called in some years ago to the case of a strong man who had always enjoyed a most excellent sight until a short time previous, when he had become totally blind from the following incident. One day he happened to be engaged with a party of friends, when some person entered the room without his noticing it, and ran familiarly to cover his eyes with his two hands, desiring him to guess who it was that blinded him. Either unable or perhaps not choosing to guess the person's name, he endeavoured to disengage himself from his hands; but the stronger effort he made for that purpose, the more forcibly did the other press his hands upon his eyes, and this so long and with such deadly effect, that the unfortunate man, when permitted to open his eyes, found himself totally blind, although there was no apparent hurt done to the organ."

A very respectable writer in a late No. of a London Review, speaking of the African slave trade, relates the following circumstances:—"It was once the lot of the writer of this article to be on board a small vessel, containing nearly one hundred slaves; the whole, with the exception of five or six men, were male and female children, from four to thirteen years of age. These were confined to a small space, with scarcely sufficient room to sit upright; many of them labouring under disease, and their flesh, (or rather skin, for flesh they had but little) rubbed into wounds with the motion of the vessel, and by lying close together on the bare deck. The men observing the constant inebriation of the crew, planned to take the schooner from them; but they were too emaciated and weak by confinement and hunger to attempt it hastily. In a short time they were observed to be considerably altered in their appearance, and to look much better. One night, when all the crew but the man at the helm were asleep, these desperate negroes rushed on the deck. The sailors and captain were aroused—a scuffle of some minutes ensued, in which both parties were severely wounded, and ultimately the slaves were overcome. The following morning the captain deliberately loaded his pistols, placed three of the poor wretches in succession outside of the gangway, and in the presence of the others, shot them with his own hand. On inquiring, it was discovered, that these little half-famished children had daily supplied the men with some portion of their own scanty provision, to strengthen them for the enterprise."

An authentic account of the death of Lord Byron has reached England.—His decease took place at Missolonghi on the 19th April, after an illness of ten days. A cold, attended with inflammation, was the

cause of the fatal result.—The following stanza, from one of the best cantos of *Don Juan*, just published, exhibits a striking instance of the sublime ideas the noble writer was capable of, while it increases our regret that such a mind should ever have sunk below its proper level:

Between two worlds life hovers like a star,
'Twixt night and morn, upon the horizon's verge:
How little do we know that which we are!
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles; as the old burst, new emerge,
Lash'd from the foam of ages; while the graves
Of empires heave but like some passing waves.

On Tuesday, June 15th, in the afternoon, the corner stone of the edifice intended for the Pennsylvania Institution for the Deaf and Dumb was laid under the direction of the Right Rev. Wm. White, president of the institution, the vice presidents, directors, John Haviland the architect, and other persons connected with the institution or the building. The teachers and pupils of the school, and a number of citizens, besides those just mentioned, were present. A small iron box, containing various documents as usual, was placed in a cavity under the corner stone. The president of the institution, the venerable Bishop White, delivered an address on the occasion, which he concluded with a fervent prayer, invoking the favour of Heaven for every part of the excellent charity. He was followed by Joseph R. Ingersoll, esq., who pronounced a short and appropriate discourse.

Prize Essays.—The American Academy of Arts and Sciences, in Massachusetts, have given notice, that a premium of one hundred dollars, or the Academy's gold medal, will be awarded to the author of the best essay (subject hereafter to be named) which may be offered to the Corresponding Secretary before the 1st March, 1825, under the usual regulations and conditions. The following subject has been assigned by the Academy for the present year:—"An enumeration and an account of the materials which exist for the history of the native tribes of America, before the discovery of the continent by Columbus."

The Rumford Premium.—Several applications have been made to the American Academy, by claimants for the rich premium of the Count, which now amounts to nearly 1000 dollars.

The Secretary of War has informed Mr. Little, of Baltimore, that the United States' Board of Engineers will explore the route between Pittsburgh and the Susquehanna, with a view to a canal communication.

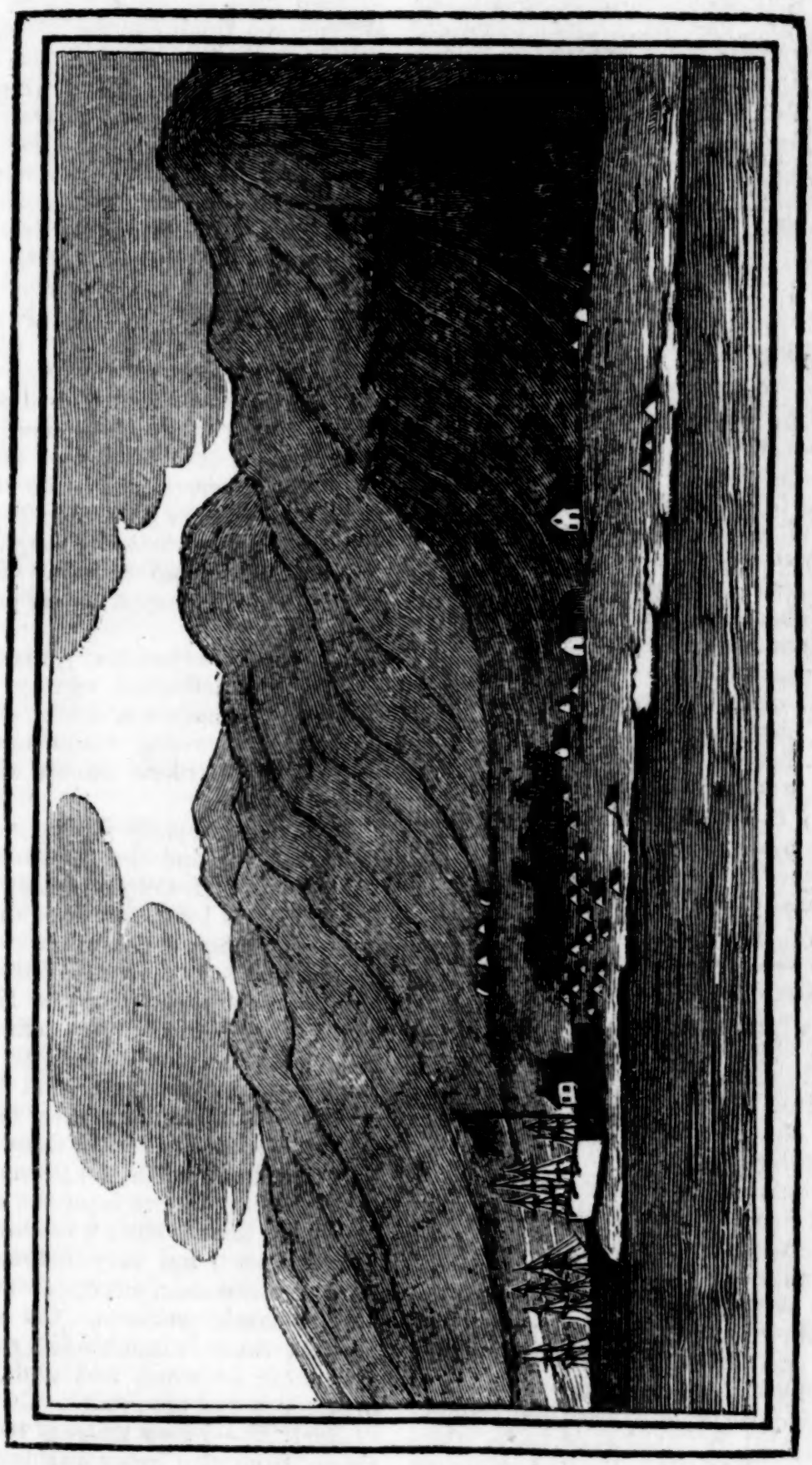
In the library of the king of Wurtemburg are four thousand editions of the Bible, in the different European languages. —215 are in English and 290 in French. These latter, of course, were mostly, if not wholly, printed at Catholic presses.

Roses.—The collection of Roses in the Linnæan Garden in the city of New York, exceeds three hundred varieties, including those denominated *Black Roses*, which however are only of a dark purple colour. A number of new varieties have recently been produced by sowing the seeds of the finest kinds, after having united the qualities of the different flowers by artificial mixtures of the pollen.

Religious Intelligence.

FOREIGN.

On the page opposite to this, is an engraving of a sketch made by Mr. Stewart, of the harbour and village of Honoruru, where the last reinforcement of missionaries first landed. Mr. S. gives no other explanation of the sketch than that it was "taken from the anchorage in the harbour." Our own understanding of it—for the justness of which, however, we cannot vouch—is, that the house at which a flag appears is the royal residence; that immediately beyond the enclosure which surrounds it, is the village, consisting of dwellings built in the style of the natives; that the two larger structures, visible beyond the village, are probably occupied by foreign consuls; that still more distant, and lower down on the engraving, the tops only are apparent of the mission house and mission chapel, of which a distinct view was given in our last number—and that the mountain on which a flag appears and cannon are mounted, is a fortification, or military station of some kind, intended for a protection of the town and harbour.



View of the Harbour and Village of Honoruru.

EXTRACTS FROM REV. MR. STEWART'S JOURNAL.

(*Continued from p.* 283.)

The appearance of the Island this morning was more beautiful and sublime than any thing I ever beheld. The whole eastern and northern part was distinctly in view, without the least haziness of the atmosphere. The sky glowed in every direction with all the splendid tints of the rising sun. Distance gave a delightful shade, rich and delicate, to the low lands, whilst the precipices and mountains appeared in all their boldness of form and colours, and the icy cliffs, which form the crown of the proud *Monakeah*, were literally in a blaze, from the strong reflection of the sun. Plantations and villages were distinctly seen near the shore, and the smoke rising from various parts of the country, designated the abodes of men. The want of trees, however, on the parts nearest to us, except on the tops of the hills and mountains, caused an appearance of sterility, not often visible in American scenery.

At 9 o'clock, being perfectly becalmed, one of our boats put off for the shore, and in a few moments afterwards we saw canoes approaching from the Island. As they drew near us, every eye was fixed in silent observation. From the cabin we had a full view.—I assisted Harriet from her state room to behold for the first time, the uncultivated beings with whom we were to spend our lives. The first view of these wretched creatures was, especially to the females, almost overwhelming. Their rude canoes—naked persons, wild but interesting countenances—their whole appearance in fact, struck them as *half man* and *half beast;* and produced an involuntary burst of tears, and they were obliged to retire to their births, before they could recover sufficient composure and fortitude to go on deck to see them.

They remained an hour or two, disposing of fish and watermelons, bananas, and sweet-potatoes, and greatly commended themselves to our commiseration and sympathy, by the artlessness and simplicity of their manners, and an apparent sprightliness and intelligence of mind. They seemed greatly rejoiced to know that more missionaries had come: and on hearing it, addressed each other in the most animated manner, frequently ejaculating—" Missionary, good, good, very, very, good." They informed us that the missionaries were all well—that Mr. Chamberlain and family had sailed for America,—that the King and chiefs were at Oahu—Riho Riho, drunk, &c. &c.

One of the females was remarkably interesting,—some of the ladies gave her a coarse dress, with which she appeared much pleased. The calm continued four or five hours, during which, canoes constantly flocked round us, to trade and gratify their curiosity.

April 26.—About 4 o'clock yesterday afternoon a fresh breeze sprang up, and we ran close into the land on the north end of the Island. Every thing exhibited great poverty and wretchedness on this part; there was not a shrub or tree to be seen—every thing seemed burnt up by the sun, and the few habitations that were scattered along the beach, looked more like pigstyes and dog kennels, than the abodes of human beings. This appeared something like the Owyhee I had pictured to my mind's eye, when I first seriously thought of devoting myself to the missionary work in these islands. Yet the view of it almost made *flesh* and *blood* recoil, at the idea of pitching my tent on so barren and miserable a spot. It was enough to make any heart bleed, to think that any human beings, partakers of our nature and heirs of immortality, lived and died in such abject poverty and degradation.

At sunset Owyhee and Monakeah again, at a distance, afforded another of the sublimest of prospects, whilst the departing sun and rising moon combined, in producing the finest effects on land and sea.

We sailed rapidly during a great part of the night, and the prospect was that we would reach Owyhee early this morning. And as I traversed the deck, under this impression, I could not repress the bitter sigh which rose at the thought, that I was enjoying for the last time on board the Thames, that which had so often given unmingled delight. Towards morning, however, the wind died almost entirely away, and we have been sailing slowly under the lee of Mowee, Ramai and Morakeah, with the promontories of Oahu still far before us in the north west.

All the Islands have a mountainous and rocky aspect, not very interesting when seen at a distance, except from their wild and romantic outlines. On a near approach, there is much beauty and fertility, visible between and underneath the precipices and mountains.

April 29.—I now address you, my dear sister, from the inner harbour of Honoruru—for so many months past the place of our destination. After writing the above on Saturday evening, we were again favoured with a fine breeze, and at 12 o'clock, by the light of a splendid moon, we made the south west point of Oahu—5 miles distant. This island appeared

more beautiful than those we had passed; indeed, nothing can excel the wild grandeur of the mountains and valleys—the cliffs and promontories, as seen in approaching it, as we did. At sunrise we passed Diamond Hill, the crater of a former volcano, jutting into the sea, and immediately had a view of the harbour and town of Honoruru, surrounded by a rich and open country, with extensive groves of cocoanut, and plantations of the banana and taio scattered over its plains. We were surprised to see quite a forest of masts in port, and not a little rejoiced in beholding the "star spangled banner" waving from the heads of most of them. We cast anchor in the open roads at 8 o'clock, in a range with three other ships, two American and one English.

At 9 o'clock the captain lowered his boat, and Mr. Richards, Mr. Bishop, two of the native boys, and myself, accompanied him on shore. As we came near to the town, and were making for the most convenient landing place we saw, we were arrested by the loud exclamation, "tabu! tabu!" and found we were at the *royal residence*. William K. replied, "new missionaries," at which we were requested to wait a moment till the queen could be called. As soon as she was informed who the boat contained, she hastened to the spot and informed us, that for the present this landing place was tabooed, and politely begged us to row to a place on the beach, to which she pointed, where she would meet us. By this time she was joined by a gentleman, whom we afterwards discovered to be Mr. Jones, the American consul. She took his arm and walked to the appointed spot, where we landed, and were introduced to her majesty by Mr. Jones. She received us very graciously, and assured us we were welcome to the island. She then returned to the *palace*, and we accompanied Mr. J. to his residence, a two story frame house, well finished, and painted, with a pleasant piazza and balcony. Most of the sea captains were there, and being principally commanders of whaling vessels, Captain Clasby found himself at once surrounded by old friends. The news of our arrival soon reached our missionary friends; and in a few moments we were in the embraces of Mr. Loomis, and Rev. Mr. Ellis, a missionary under the patronage of the London Missionary Society of Great Britain; and we immediately accompanied them to the missionary house, nearly half a mile on the plain east of the consul's. Mr. Bingham had gone to Waititi, three miles south, to preach in the native language to a considerable part of the royal family and chieftains, encamped there as a temporary residence.

We attended English service in the chapel at 11 o'clock. Mr. Thurston preached to an audience of about 100 foreigners, about 60 of whom were American captains, and mates, and well dressed decent looking seamen. The service could not have been otherwise than deeply interesting to us, if from no other cause than the appearance of the chapel, and the recollection of the place in which it was thus dedicated to the worship of the only living and true God: It was indeed pleasant once more to tread the courts of Zion though in their humblest form, and refreshing again to sit beneath the dropping of the sanctuary. We felt it good to be there, for it was the house of God and gate of heaven.

On returning from the chapel, we had the pleasure of meeting Mr. Bingham. I dined with Mr. and Mrs. Ellis. News having reached Waititi of our arrival, the queen dowager, Keopuolani and Kaamanu—Tanmualiu, king of Tanai (incorrectly *Tamoree* and *Atooi*) and Mr. Pitt, alias Karainioku, the prime minister, despatched Kekauonohi, one of Riho Riho's wives, to request our attendance at W. with Mr. B. in the afternoon. The young queen rode in a one horse wagon, drawn by a troop of noisy natives, and followed by her personal attendants, one bearing *two beautiful feathers*, the only particular badge of honour and rank in the nation. Our walk was pleasant; first over a large open plain without any trees or cultivation, and then through successive groves of cocoanut trees and plantations of the banana and taio. The encampment was in bamboo bowers, immediately by the sea side, in full view of the breakers and ocean, and commanding a fine prospect, including the town and harbour of Honoruru, and the country and mountains to a great distance. We were very affectionately received and most cordially welcomed by the whole family; and were delighted with the interest they manifested in the improvement they were engaged in, and in the services of the day. They repeatedly declared themselves rejoiced to see us, and glad we had arrived on *tabu day* (the Sabbath).

At sunset we returned to the ship much gratified with our excursion, and rejoicing more than ever that we had listened to the call from the regions of darkness.

We did not see Riho Riho; and I am sorry to state the reason—he was *dead drunk*, in which state he had been for four or five days, when the great annual feast, in commemoration of the death of Tameamea and of his accession to the throne, was celebrated.

Early yesterday morning we fired a gun for the pilot to take us into the inner

harbour, but before he came on board, the wind sprang up unfavourably, and we were obliged to remain another day outside the reef which almost encircles this port. During the morning, Mr. and Mrs. Bishop, and Mr. and Mrs. Goodrich, went on shore. Mr. Jones the consul, and Mr. Green, of Boston, came off to wait on the family, and in the afternoon Mr. Bingham, Mr. Ellis, and Mr. Loomis. This morning the pilot came on board again, and made a more successful attempt than yesterday. We are now safely moored within a stone's throw of the king's house and of the town, immediately under the walls of the fort. Our entrance into the harbour was very beautiful—though scarce a sail was unfurled—we were towed by twenty well manned whale boats, whose manœuvres in passing the narrow channel were exceedingly novel. Thus my dear M. has God kindly prospered and blest us. Under the most propitious circumstances, we have hailed the place of our destination. We do it joyfully and thankfully, though we know and feel, that at the same time we must say farewell ease and elegance—farewell quiet enjoyment—and I had almost added, farewell earthly comfort!

May 3d.—We are still on board the Thames. It is judged most prudent for Harriet to defer removing to a *grass hut* as long as possible, and Captain Clasby has kindly insisted on our retaining our accommodations on board ship, till he puts to sea again. The rest of the family disembarked on Tuesday. It was signified early after reaching our anchorage in the inner harbour that day, that some of the family would be expected at the royal residence soon. Four or five of the gentlemen, including myself, landed immediately, and were introduced to his majesty and most of his court. R. was much indisposed, being just on the recovery from his drunken frolic. He was reclining on a couch of black velvet, perfectly naked, except a few yards of chintz thrown negligently round his waist. Several of his attendants were fanning him, and one of his queens giving him tea. He looked stupid, and so much the worse for his debauch, as to be almost disgusting and brutish. He was too unwell to do more than signify his pleasure at our arrival, and request the whole family to call on their way from the ship to the mission house. This they did, and found all the principal personages of the kingdom assembled to meet them, including the party we saw at Waititi on Sunday. Riho Riho was much in the same state as when I saw him after breakfast. Most of the others appeared to very great advantage, especially the favourite queen, *Kamehamaru*. She was seated on a sofa, at a long table covered with a superb cloth, with her writing desk before her, and a secretary at each end, recording the names and taxes of a district of her subjects, then paying their tribute. These entered in single file, and depositing their money on the side of the table opposite her, passed out at the other end. Every twenty or thirty of these were preceded and followed by a couple of the king's body guard, armed and in uniform. The only dress of the queen was a long and loose pink slip. She left her writing desk to receive the missionaries, but immediately after welcoming them, she excused herself from further attentions on account of the business before her, and returned to her table. She is a fine looking woman, very tall and large, about 20 years old. Her countenance is very mild and amiable—her manners dignified and graceful, and her whole appearance that of a fashionable and *well bred* woman, so far as good breeding consists in an *unaffected* expression of conscious and acknowledged superiority. I forgot to mention that her dress on the Sabbath, when she first met us, was a beautiful striped and figured pink satin, made and worn in the American manner, with a head dress of handsome feathers. She is a woman of business, and appeared well versed in that before her whilst we were there. She has ordered a roll book opened, in which the names, residence, and tax of each of her subjects is to be registered, and it was the superintendence of this, that so much engaged her attention that morning.

Kaamanu, the favourite wife of the late king, also excited a good deal of admiration. To speak candidly, I do not think I ever saw any lady enter a room with more real majesty than she did. Her walk was stately, and look and manners really elegant. She was in the *native female* dress: it consisted of several large and graceful folds of the richest yellow satin, falling from the waist to a little below the knee, fastened by a large and negligent beau in front; and of a large mantle of purple satin, of the same quality, containing perhaps twenty yards, passing under one arm and over the other shoulder, and flowing on the ground far behind her. Her hair was handsomely dressed and ornamented with a double coronet of the exquisite feathers, so often mentioned in accounts of these islands; colours bright yellow, crimson, and bluish green. She appears about 40 years of age, is large and fleshy, and has an expression of greater sternness and hauteur than most others. The young princess *Nahienaena*, Riho's sister, was also an interesting object. She arrived some time after we did. She was brought on the shoulders of a stout man—the way in

which she usually travels—and was followed by a train of about 20, principally boys and girls of her own age (9 years). Her dress was a black satin trimmed with broad gold lace, with a necklace of feathers similar to the head-dress of Kaamanu, and black satin hat and feathers. She is a very pretty and well behaved child—I do not mean *for an Indian*, but according to our own ideas of the characteristics of childhood. The same may be said of her brother Keanoikioli, the heir apparent—he is 2 years older than his sister. Mr. Bingham says both are very good scholars.

Tamuari (Tamoree incorrectly) king of Tanai has excited much interest in America: he was there, seated on the same mat with Kaamana. He is an interesting man in appearance as well as in character. His countenance and whole manner indicate a pensive and dispirited mind, and you cannot behold him without feeling, that he is, and knows himself to be, a *royal captive*, though in honourable exile! He has been completely duped out of his island, and will never again enjoy the government of it, though still styled "King of Tanai." He has a noble face—a fine mixture of Grecian and Roman; and when in possession of his hereditary rights, and could feel as well as exclaim —"I am monarch of all I survey"—he must have been of most commanding appearance.

The dress of kings in this country, will be as interesting to you as that of queens and princesses, and since Riho Riho appeared naked, I will give you Tamuari's. It consisted of black silk velvet coat and pantaloons, and buff waistcoat, with a three hundred dollar gold watch, &c. &c. We remained an hour, greatly interested by the appearance of civilization and progressive improvement, clearly observable in all we saw.

Yesterday, about one o'clock, Kaikieri, a chief of some consequence, came on board to visit the ship. In about two hours, the king himself, and Kinau, one of the queens, and Mr. Pitt, with their train, appeared on the stone wharf, near the fort, and made a signal for our boats, and boarded the Thames under flying colours, a salute, and musick. How different now from the intoxicated Indian we had seen but two days before. He is a noble looking man—perhaps the most so of any on the island. His manners are very easy, and whole behaviour polite and pleasing. His dress was a full suit of superfine navy blue, well fitted to his person, and fashionably made—round hat and Wellington boots. They remained about two hours, partook of such refreshments and liquors as the ship afforded, and landed with the same honours from the ship that were given on coming on board.

Mrs. Bingham, Mrs. Ellis, and Mrs. Loomis, have also been on board to see Harriet.

To-day captain Clasby gave a dinner to the consul and captains in port: Harriet and Betsy S— superintended it, and Mr. Jones was pleased to pronounce it superior to any thing he had seen since he left America.

May 7th. On Sunday 4th, our dear boy was baptized, in order that captain Clasby, whose name he bears in addition to my own, might be present, not expecting to be another Sabbath in port. The reinforcement was also received to the church, and the sacrament administered, which made it a most interesting day. The chapel was thronged with the *grandees* of the kingdom, and the officers from the shipping.

The English service is at 11 o'clock. There are two services in the native language, one at 10 o'clock, and the other at 4 o'clock, P M. at which Messrs. Bingham, Ellis, and Thurston preached by turns. Harriet went immediately to the ship after the baptism, lest any further fatigue might endanger her health, three weeks only having elapsed since her confinement. I returned to the native service at 4 o'clock, and was greatly delighted. I do not know when I have experienced stronger emotions than whilst standing at the chapel door, and beholding crowds of people well dressed in the American and European fashions, flocking to the humble temple at the sound of that "church-going" bell, which, till within three years,

"These valleys and rocks never heard."

There were not less than 400 persons in the chapel, and scarce a native dress was to be seen: whilst the decent behaviour and quiet attention of all, and solemn appearance of many, might well put to blush not a few of those I have seen at church in Christian lands.

Riho Riho was of the number—perfectly sober, attentive, and well behaved. He looked remarkably well; was dressed in a round coat and pantaloons of dove coloured satin, white satin waistcoat, and silk stockings. No person could have appeared more like a gentleman.

Kamehamaru, the favourite queen, first saw Harriet and Charles at the Mission House on the Sabbath. She immediately took the latter in her arms, and claimed him as her own. On Monday, at 11 o'clock, she visited us on board the Thames, accompanied by five or six servants only, and was very pleasant. My writing desk being open, she sat by it, and wrote in English and Honoruru, and read to me in both. She is fond of study, and proud of the acquirements already made.

May 10th. Captain Clasby having expected to put to sea to-day, we had our

baggage removed yesterday to our dwelling in the missionary enclosure, and this morning disembarked ourselves from the Thames, with emotions of regret scarce less sensibly felt than those with which we bid our homes and country adieu. We felt that we were leaving the society and protection of sincere friends, and knew not what might await us in this land of darkness and sin. We are now the inmates of our Indian hut, and though we doubt not our dear friends would greatly commiserate our situation, could they witness it, still we can assure them, that we feel ourselves more contented and happy, and are more comfortably located than we could have expected. Our house might easily be erected in the smallest room in yours, being neither so long nor broad, and the ridge of the roof only nine feet from the ground—the eaves little more than three feet. It is composed entirely of small poles and grass: it has three small holes in the sides for windows, without sash or glass, and the door has neither bolt, lock, nor bar.

May 11*th.* Sunday. Preached my first sermon at the English service, to a large audience, in which I was happy to recognise some of our friends from the Thames, she being still at anchor in the harbour. About half of those, who we hoped were seriously impressed with the subject of religion on the voyage, much to our sorrow, have clearly proved, since they have been in port, that the root of the matter is not in them—their goodness was as "the morning cloud and early dew," and disappeared under the influence of temptation and sin. One only, however, of the number had ever expressed any hope; but that one had appeared a most interesting and most decided case:—so much so, that I cannot but believe, that though overcome by evil, he will yet abhor himself, and repent in dust and ashes: others, by their steadfastness in the midst of corruption, greatly rejoiced our hearts, and enabled us with fresh confidence to commend them to God, and hope that they would thus be kept safe through every fiery trial.

May 14*th.* On Monday the 12th, we saw our favourite ship again put to sea, and in doing it, felt keener sensations at the idea of our separation than can easily be imagined. I could not help watching her "lessening sail," till she seemed but a speck in the horizon—the starting tear then blinded my vision, and before I could brush it away, the fond object was gone from my sight—gone most probably for ever.

Yesterday it was determined in full meeting, that before occupying any new stations, an exploring deputation should make the tour of Haraü, visiting every place of any importance on that island, and bring in a report to the mission at Honoruru. Of this deputation I was appointed a member, and feel it a duty to accept the appointment, though a separation from Harriet and her infant for six or eight weeks, so soon after our arrival here, will be exceedingly unpleasant. We are to embark with the first vessel that sails for the island, and as that may be in a day or two, and considerable preparation will be necessary, with this information and date I will close the journal of my voyage and arrival at the Sandwich Islands.

DOMESTICK.

We commence in our present number, the printing of the Minutes of the General Assembly, and shall lay *the whole* before our readers as fast as we can. But as the minutes of this year are more extended than those of any preceding year, it will probably require the lapse of several months before we can find a place for them all in our pages. *The whole* however, we repeat, shall be given; and we pledge ourselves for the accuracy with which we shall present them to our readers.

MINUTES OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.*

The General Assembly of the Presbyterian Church in the United States of America met, agreeably to appointment, in the First Presbyterian Church in the City of Philadelphia, May 20th, 1824, at 11 o'clock, A. M., and was opened by the Rev. John Chester, D. D. the Moderator of the last Assembly, with a sermon from 1 Cor. iii. 5. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

After prayer the Commissions were read, and it appeared that the following Ministers and Elders were duly appointed, and attended as Commissioners to this Assembly, viz.

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* Mr. William Bradford, No. 8, South Front Street, Philadelphia, is appointed Printer of the General Assembly, and Agent for forwarding the Minutes to the Presbyteries; and to him must the Presbyteries apply in future, for their respective portions.

Rev. William Neill, D. D. Stated Clerk of the General Assembly, resides in Philadelphia, No. 214 Pine Street.

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Niagara.	Rev. Andrew Rawson.	None.
Buffalo,	Miles P. Squier.	None.
Gennessee,	None.	None.
Rochester,	None.	None.
Ontario,	John B. Whittlesey.	Samuel Blakesly.
	Norris Bull.	Jonathan Beach.
Geneva,	Richard Williams.	Peter Le Conte.
	William Clark.	
	Thomas Lounsbury.	
Bath,	None.	None.
Cayuga,	William Wisner.	Elijah Belsher.
	Benjamin Niles.	
Oneida,	Moses Gillet.	None.
	Noah Coe.	
	John Monteith.	
Oswego,	Henry Smith.	None.
Onondaga,	Caleb Alexander.	None.
Otsego,	Aaron Putnam.	None.
St. Lawrence,	Samuel F. Snowden.	None.
Ogdensburgh,	James M'Auley.	None.
Champlain,	Jacob Hart.	None.
Londonderry,	Clement Parker.	William B. Dodge.
	Alonzo Phillips.	
Albany,	John Chester, D. D.	John L. Winne.
	Henry R. Weed.	Jonathan Clayton.
	Halsey A. Wood.	
Troy,	Samuel Blatchford, D. D.	Gurdon Corning.
	Nathan S. S. Beman.	
Columbia,	Azariah Clark.	Nathan Elliot.
		David Mellen.
North River,	John Clark.	Dr. John C. Hayt.
	Jacob Green.	Thomas Mead.
Hudson,	William Timlow.	Walter Mead.
	Robert W. Condit.	
Long Island,	Rev. Peter H. Shaw.	None.
New York,	Gardiner Spring, D. D.	Benjamin Strong.
	Ward Stafford.	
	Matthias Bruen.	
New York, (2d.)	William D. Snodgrass.	None.
Jersey,	Asa Lyman.	Samuel Downer.
	John M'Dowell, D. D.	Israel Day.
	John G. Bergen.	Lewis Mills.
		Obadiah Crane.
Newton,	Garner A. Hunt.	Benjamin Halsey.
	Jacob R. Castner.	Joseph Wilson.
	Nathaniel Conkling.	
New Brunswick,	David Comfort.	Robert M'Neely.
	Symmes C. Henry.	
	Charles Hodge.	
Susquehanna,	Cyrus Gildersleeve.	Zebulon Butler.
	James Williamson.	
Philadelphia,	Ashbel Green, D. D.	James Moore.
	James Patterson.	Ambrose White.
	Isaac A. Ogden.	Robert Wallace.
Philadelphia, (2d.)	Henry R. Wilson.	Robert Patterson.
	James Arbuckle.	Moses Reed.
Newcastle,	John E. Latta.	Amos Slaymaker.
	Joseph Wilson.	Robert Hunter.
	Thomas Kennedy.	Dr. John S. Martin.
	Orson Douglass.	William Kirkpatrick.
Baltimore,	William Nevins.	None.
District of Columbia,	Elias Harrison.	None.
Carlisle,	Robert Cathcart, D. D.	None.
	Robert Kennedy.	
	John M'Knight.	

OF THE PRESBYTERY OF	MINISTERS.	ELDERS.
Huntingdon,	James Woods.	None.
Northumberland,	Asa Dunham.	None.
Redstone,	None.	None.
Ohio,	Samuel Ralston, D. D.	None.
Washington,	Andrew Wylie.	None.
Steubenville,	Charles C. Beatty.	None.
Erie,	Timothy Alden.	None.
Alleghany,	Hezekiah May.	None.
Hartford,	Daniel W. Lathrop.	None.
Grand River,	Randolph Stone.	None.
Portage,	Joseph Meriam.	None.
Huron,	Stephen I. Bradstreet.	None.
Winchester,	None.	None.
Lexington,	Joseph Smith.	None.
	John Hendren.	
Hanover,	Isaac Paul.	None.
Abingdon,	None.	None.
West Lexington,	Robert Stewart.	None.
Ebenezer,	None.	None.
Transylvania,	Thomas Cleland, D. D.	William Pauling.
Muhlenburg,	None.	None.
Louisville,	None.	None.
Salem,	None.	None.
Lancaster,	James Culbertson.	None.
Athens,	None.	None.
Chilicothe,	Dyer Burgess.	None.
Columbus,	None.	None.
Cincinnati,	David Root.	None.
Miami,	William Gray.	None.
Richland,	Robert Lee.	None.
Union,	None.	None.
West Tennessee,	None.	None.
Shiloh,	None.	None.
Mississippi,	None.	None.
Missouri,	Salmon Giddings.	None.
Orange,	Eli W. Caruthers.	None.
Fayetteville,	Colin M'Iver.	None.
Concord,	Daniel Gould.	None.
Alabama,	None.	None.
Harmony,	None.	None.
Georgia,	None.	None.
Charleston Union,	None.	None.
South Carolina,	John Rennie.	None.
Hopewell,	None.	None.
Of the General Association of Connecticut,		Rev. James Beach.
Of the General Association of New Hampshire,		Phinehas Cook.
Of the General Association of Massachusetts,		Experience Porter.
		Cyrus Mann.
Convention of Vermont,		Rufus W. Baily.

The Rev. Francis Herron, D. D from the Presbytery of Ohio, Rev. William Hill, D. D. from the Presbytery of Winchester, and Mr. James Kennedy, ruling elder from the Presbytery of Oneida, appeared in the Assembly without commissions; but satisfactory testimony was given that they had been chosen Commissioners to this Assembly, and they were received as members, and took their seats accordingly.

The Assembly proceeded to elect a Moderator and Temporary Clerk; and the Rev. Ashbel Green, D. D. was unanimously chosen Moderator, and the Rev. John M'Dowell, D. D. was chosen Temporary Clerk.

The minutes of the last Assembly were read in part.

Rev. Messrs. Wisner, Weed, and Arbuckle, Drs. Spring, Herron, and Cleland, Rev. James Beach, Dr. Martin, Dr. Hayt, and Mr. Day, were appointed a Committee of Bills and Overtures, to meet in this church to-morrow morning at 6 o'clock, and afterwards on their own adjournments.

Drs. Blatchford, Ralston and Cathcart, and Messrs. Alden, Strong, Kirkpatrick, Root, and Patterson, were appointed a Judicial Committee. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 21, 9 o'clock, A. M. the Assembly

met, and was constituted by prayer. The minutes of the last session were read.

Rev. John Bascom, from the Presbytery of Cayuga; Rev. Robert Steel, from the Presbytery of Philadelphia; Rev. Ezra King, from the Presbytery of Long-Island; Rev. Jacob Brodhead, D. D. Delegate from the Reformed Dutch Church; Mr. Isaac Lewis, ruling elder from the Presbytery of Rochester; Rev. William Williamson and Mr. Thomas Vowell, ruling elder from the Presbytery of Winchester, appeared in the Assembly, and their commissions being read, they took their seats as members.

The reading of the minutes of the last Assembly was resumed and finished.

Resolved, That Messrs. Niles, Gillet and Dodge, be a committee to examine the Records of the Synod of Gennessee.

That Messrs. Nathan Smith, M'Auley and Downer, be a committee to examine the Records of the Synod of Geneva.

That Messrs. King, Bruen and Halsey, be a committee to examine the Records of the Synod of Albany.

That Mr. Arbuckle, Dr. Ralston and Mr. Pawling, be a committee to examine the Records of the Synod of New York.

That Messrs. Wylie, Meriam and Winne, be a committee to examine the Records of the Synod of New Jersey.

That Messrs. Rawson, Coe, and Corning, be a committee to examine the Records of the Synod of Philadelphia.

That Messrs. Lounsbury, Bergen and Joseph Wilson, be a committee to examine the Records of the Synod of Pittsburgh.

That Messrs. Condit, Azariah Clark and Walter Mead, be a committee to examine the Records of the Synod of Virginia.

That Messrs. Snodgrass, Castner, and Mills, be a committee to examine the Records of the Synod of North Carolina.

That Messrs. Gray, Caruthers and Hunter, be a committee to examine the Records of the Synod of South Carolina and Georgia.

That Messrs. Joseph Wilson, Woods and Reed, be a committee to examine the Records of the Synod of Kentucky.

That Messrs. Henry, James Patterson, and Clayton, be a committee to examine the Records of the Synod of Ohio.

That Messrs. Hart, Phillips, and Le Conte, be a committee to examine the Records of the Synod of Tennessee.

It was made the order of the day for Monday next, to receive reports on the state of religion.

Resolved, That the General Assembly and such persons as may choose to unite with them, will spend a part of next Wednesday evening in special prayer for the outpouring of the Spirit on the churches, and in other religious exercises; and Dr. Blatchford, Dr. Cathcart, and Mr. Snodgrass, were appointed a committee to make arrangements for the evening, and to designate persons to lead in the exercises.

The receiving of Synodical and Presbyterial reports was made the order of the day for to-morrow morning.

Messrs. Benjamin Strong and Winne, were appointed a committee to receive an account of the miles travelled by the commissioners to the Assembly, and to make an apportionment of the Commissioners' Fund, agreeably to a standing rule on the subject.

Dr. Chester, Dr. Spring, Messrs. M'Iver, Porter, and Cook, were appointed a committee to prepare a Narrative of the information to be received on the state of religion.

A report from the Rev. William Hanford, the delegate appointed by the last Assembly to attend the General Association of Massachusetts, was received, and being read, was committed to Messrs. James Patterson and Comfort.

The committee appointed by the last Assembly to confer with a similar committee, if such should be appointed by the German Reformed Synod of North America, reported, that they had conferred with said committee, and their report being read, the further consideration of the subject was made the order of the day for to-morrow morning.

A petition from the Presbytery of Columbia was overtured, requesting that they be detached from the Synod of Albany and connected with the Synod of New York. The petition being read, it was moved and seconded, that the petition be granted. This motion was postponed, and the following resolution, after considerable discussion of the subject, was adopted, viz.

Resolved, That it is inexpedient to decide on this application at present. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Samuel Martin from the Presbytery of Newcastle, Rev. John Langdon from the General Association of Connecticut, Mr. Samuel L. Kennedy, ruling elder from the Presbytery of New York, and Messrs. John N. Simpson and James Moore, ruling elders from the Presbytery of New Brunswick, appeared in the Assembly, and their commissions being read, they took their seats as members. Mr. Thomas Kennedy, resigned his seat to Mr. Martin.

The following overture was submitted to the Assembly, viz. "Have Licentiates a right by the constitution of the church

to solemnize marriage, where the laws of the state are silent on the subject?"

After a considerable discussion of the subject, the further consideration of it was indefinitely postponed.

Dr. Janeway, who had been appointed by the last Assembly to procure the binding of copies of the second and third volumes of the printed Extracts, and Missionary Sermons, reported, that not meeting with sufficient encouragement, he had not procured the binding of said books. Dr. Janeway was again appointed and authorized to procure the binding of the aforesaid books, with a view to sell them at a low price, and if there is a prospect of aiding the Funds of the Assembly by the sale, in that case to have them bound, but if not, he is not required to procure the binding of them. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 22, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Aaron W. Leland, D. D. and Rev. Elipha White from the Charleston Union Presbytery appeared in the Assembly, and their commissions being read, they took their seats as members.

A reference from the Presbytery of Cayuga was made the order of the day for Tuesday morning next.

A communication from the Trustees of the Assembly, on the subject of Dr. Wheelock's will, was received, and being read, was committed to Dr. Chester, Mr. Azariah Clark, and Mr. Robert Patterson.

It being the order of the day for this morning, the Synodical and Presbyterial reports were received, and committed to Messrs. Green, Wood, and Hodge, to examine them, and read to the Assembly those parts of them, which they may think necessary to be read for the information of the Assembly, and also to prepare a statement to be transcribed into the Compendious View.

It appearing, that from several Synods and Presbyteries, no reports were received; therefore, *Resolved*, That the Commissioners from the delinquent Synods and Presbyteries, write to the Stated Clerks of those bodies, to forward as soon as practicable to the Stated Clerk of the Assembly, regular statistical reports.

Resolved, also, That the commissioners present from the delinquent bodies prepare as accurate and full reports as they can, and put them into the hands of the committee appointed on the subject.

Resolved, also, That the Stated Clerk be directed, and he hereby is directed, to write to delinquent Presbyteries not represented in this Assembly, and require them to forward to him their reports at the earliest period possible.

The Stated Clerk presented to the Assembly a few copies of the Minutes of the General Synod of the Reformed Dutch Church, intended to be distributed among the Synods; and also one hundred copies of the Minutes of the General Association of Massachusetts. The clerks of the Assembly were directed to distribute the aforesaid copies of Minutes.

Dr. Neill, one of the Delegates appointed by the last Assembly to attend the General Synod of the Reformed Dutch Church, reported that he had attended; that the Synod did not think proper to rescind the 7th article in the plan of correspondence; nevertheless, he gave it as his opinion, that the connexion ought to be maintained and cherished.

Messrs. M'Neely and Putnam, obtained leave of absence during the remaining sessions of this Assembly, and Mr. Timlow, till Monday morning.

The other order of the day for this morning was postponed to take up an appeal and complaint of Rev. Josiah B. Andrews against a decision of the Synod of New Jersey affirming a decision of the Presbytery of Jersey, by which he was admonished.

This appeal was reported to the Assembly by the Judicial Committee, and taken up, and all the documents on the subject being heard, the Assembly adjourned till 9 o'clock, on Monday morning. Concluded with prayer.

May 24, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Rev. William L. Maccalla, from the Presbytery of Ebenezer, Rev. Jonathan Winchester, from the Presbytery of Rochester. Rev. James Smylie from the Presbytery of Mississippi, and Mr. Robert M'Mullin, ruling elder from the Presbytery of Philadelphia, appeared in the Assembly, and their commissions being read, they took their seats as members.

It being the order of the day, the Assembly proceeded to receive communications on the state of religion; after considerable progress had been made in receiving them, the Assembly adjourned till 4 o'clock. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Henry Ford, from the Presbytery of Bath, appeared in the Assembly, and his commission being read, he took his seat as a member.

The receiving of communications on the state of religion, was resumed and finished.

It was agreed that the concert of prayer appointed for Wednesday evening, be held in this church.

The committee to which was referred

the subject of transmitting the minutes of this Assembly, to the several Associations in the Eastern States connected with this body, made the following report, which being read, was adopted: viz. That there is a standing order on the subject in the Assembly's Digest, page 308, embracing all that, in their opinion, can be done on the subject.

The order of the day for Saturday, which had been postponed; viz. The consideration of a report from the committee on a correspondence with the German Reformed Synod, was taken up, and after a considerable discussion of the subject, the Assembly adjourned till 9 o'clock, to-morrow morning. Concluded with prayer.

May 25, 9 o'clock, A. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Mr. James O. Morse, ruling elder, from the Presbytery of Otsego, and Rev. Henry White, from the Presbytery of Alabama, appeared in the Assembly, and their commissions being read, they took their seats as members.

Mr. Steel resigned his seat to the Rev. Charles Hyde, the principal mentioned in their commission, and Mr. Hyde took his seat as a member.

Resolved, That the Board of Missions be requested to present the thanks of this Assembly to Rev. Andrew Wylie, for the Missionary Sermon, which by the appointment of the Board, he preached last evening.

The committee appointed to make arrangements for the concert of prayer, reported, and their report being read, was adopted.

Resolved, That the Board of Missions be heard at 4 o'clock, P. M.

The consideration of the report on a correspondence with the German Reformed Synod, was resumed.

After mature deliberation, it was *Resolved*, That the General Assembly will agree to an ecclesiastical correspondence, with the German Reformed Synod of North America, on the following principles, viz.

First, the churches are to remain separate, and independent.

Second, the German Reformed Synod, and the General Assembly of the Presbyterian church, shall each appoint one minister and one elder with an alternate of each, or two ministers with their alternates, as either may wish, to sit in these judicatories respectively, with the privilege of deliberating on all subjects, that may come before them.

The Rev. Robert Cathcart, D. D. and Rev. Alexander Boyd were appointed a committee to lay the above articles of correspondence before the German Reformed Synod at their next meeting, and when adopted by that body, the correspondence shall be considered as established.

Ordered, that the Stated Clerk furnish the committee with an attested copy of this minute.

Mr. Hunt resigned his seat to Rev. John F. Clark, the alternate mentioned in their commission, and Mr. Clark took his seat as a member.

The business left unfinished on Saturday, was resumed, and after Mr. Andrews had been heard at considerable length in defence of his appeal and complaint, the Assembly adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Luther Humphrey, from the Presbytery of Grand River, appeared in the Assembly, and his commission being read, he took his seat as a member.

Mr. Latta resigned his seat to Mr. Thomas Kennedy.

The hearing of the report of the Board of Missions was postponed; and the unfinished business of the morning was resumed. After the appellant had concluded his defence, the Assembly adjourned till 9 o'clock, to-morrow morning. Concluded with prayer.

May 26, 9 o'clock, A. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

Rev. Isaac R. Barber, from the Presbytery of Harmony, appeared in the Assembly, and his commission being read, he took his seat as a member.

Mr. Weed resigned his seat to the Rev. James V. Henry, Mr. Kirkpatrick resigned his seat to Mr. Henry Y. Slaymaker, and Mr. Henry and Mr. Slaymaker took their seats as members.

Mr. Simpson obtained leave of absence from the remaining sessions of the Assembly.

Ninety copies of the minutes of the General Association of Connecticut were presented to the Assembly.

The unfinished business of yesterday was resumed: viz. Mr. Andrews' appeal and complaint against a decision of the Synod of New Jersey in his case; and the commissioners from the Synod were heard in defence of their decision, and Mr. Andrews was heard in reply. The parties then withdrew from the house, and some progress was made in calling the roll, agreeably to a constitutional rule on the subject.

At the request of the commissioners from the Presbytery of Cayuga, a resolution was passed, granting leave to with-

draw a reference made by said Presbytery to this Assembly, of a case which had been referred to that Presbytery by the session of Ithaca.

A motion was made to reconsider this resolution, and was carried in the affirmative.

Mr. Wisner obtained leave of absence during the remaining sessions of this Assembly, after this afternoon. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The Narrative of the State of Religion was read, and after a number of amendments, it was recommitted to the same committee, to be further amended, and to be read as a part of the religious exercises assigned for this evening.

The calling of the roll, that the members might have an opportunity to express their opinions on the appeal and complaint of Mr. Andrews, was resumed, and a considerable number expressed their opinions.

Dr. Hayt and Mr. Joseph Wilson, obtained leave of absence during the remaining sessions of this Assembly.

An election for delegates to the several Ecclesiastical Bodies connected with this Assembly, was made the order of the day for Friday afternoon. Adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

May 27, 9 o'clock, A. M. the Assembly met and was constituted by prayer. The minutes of the last session were read.

Mr. Moore, of the Presbytery of New Brunswick, resigned his seat to Mr. Samuel Bayard, the principal mentioned in their commission; Mr. Conkling resigned his seat to Rev. Jehiel Talmadge, his alternate; and Mr. M'Neely resigned his seat to Mr. Caleb S. Green, his alternate; Mr. Henry R. Wilson resigned his seat to Rev. Thomas G. M'Innes, the alternate mentioned in their commission; and Messrs. Bayard, Talmadge, Green, and M'Innes, took their seats as members.

Messrs. Bascom, Walter, and Mead, obtained leave of absence during the remaining sessions of this Assembly, and Dr. Martin after the session of this morning.

The reference from the Presbytery of Cayuga, was referred to the next General Assembly.

The consideration of the appeal and complaint of Mr. Andrews was resumed, and some progress was made in calling the members in the order of the roll, and hearing their sentiments on the subject. Adjourned till 4 o'clock, P. M. Concluded with prayer.

Four o'clock, P. M. the Assembly met, and was constituted by prayer. The minutes of the last session were read.

The calling of the roll in the case of Mr. Andrews, was resumed, and after some progress had been made, the Assembly adjourned till 9 o'clock to-morrow morning. Concluded with prayer.

(*To be continued in our next.*)

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Extract of a letter from a gentleman formerly of Philadelphia, now of London and a Director of the British and Foreign Bible Society, to his friend in this city.

"I rejoice with you, that the prospect for completely establishing the Mariners' Church is so favourable, and trust the Divine blessing will still more abundantly prosper the labours of good Mr. Eastburn, whose occasional exercises I still call to remembrance with very pleasing emotions. Of Mr. Gaw I have also an agreeable recollection, and much regret that he has been removed from the society of his Christian friends in so lamentable a manner. At the annual meeting of the Merchant Seamen's Bible Society held last week, many striking instances were stated of the manifest improvement of mariners, since the various means have been adopted for their moral and religious instruction of late years. In one instance, a body of 23 seamen from on board a ship of war, which arrived at Spithead on Saturday evening, presented themselves the next morning at church, and united with their fellow Christians in celebrating the ordinance of the Lord's supper.

"The annual meeting of the British and Foreign Bible Society was held on the 5th inst. and a most impressive tone was given to it, in an early stage of the proceedings, by a speech of the Earl of Roder, an Irish nobleman of distinguished piety and active philanthropy for some years past, and who formerly shone with great distinction at court. In seconding the Earl of Harrowby's motion, 'that the Report be received and printed,' he observed, amongst other points—'That this Society has already, under the Divine blessing, effected much good—is continuing to do great good—and will still do more extensive good—I cannot for a moment doubt—It is a fact, the truth of which I can vouch

for. I *know* an individual well, whose life was devoted to pursuits of folly and vanity, who was immersed in scenes of fashionable amusement and pleasure, and whose chief object was to gain the applause and admiration of the world. He entered the room where the Bible Society was held in Dublin, from motives of curiosity. Ashamed of being where he was, he sought the most retired corner: he heard opinions and sentiments to which he was a perfect stranger, and was led to argue with himself, surely if these things are true, then am I wrong. He determined not to rest his faith on the hearsay of others, but to read for himself. A good man who addressed the assembly told them, that all their reading and hearing would be in vain, unless the Spirit of God accompanied that reading to make it effectual to the heart. That evening this individual went home and engaged in earnest prayer for the teaching of that Holy Spirit whose work it was to lead him aright. I need only tell you what the result was. He found himself a condemned sinner, and was enabled to embrace the Saviour. He has been since called to suffer much, and to experience some of the greatest trials to which flesh and blood are exposed; but amidst all, he has enjoyed tranquillity and peace: and now considers it his high privilege, to stand before this society, and to make this publick avowal of his sense of obligation—to the praise and glory of God.' The deep and earnest manner in which this affecting speech was delivered, could only be equalled by the solemn attention with which it was heard, and the melting effect it produced: and I do trust that impressions were made by it, which, under the blessing of God, will never be effaced. Dr. Morrison from China, Dr. Parsons, senior chaplain from Bengal, Bishop Chase from Ohio, Vice Admiral Verheuil, Vice President of the Paris Bible Society, were present; the latter no longer (as he did formerly) unfurling a hostile flag, but sitting with the English admiral, Lord Gambier, under the banner of the Prince of Peace, and uniting to extend the victories of the cross. O, delightful change! Surely this is the best practical comment on the work of the Bible Societies. I am happy to say our funds keep up, having exceeded the previous year about 600*l.* Total distribution 3,442,000 copies—Van Ess nearly half a million copies of the New Testament. In Constantinople 1500 copies have been sold, for about 196*l.* sterling.

"The persecution and death in prison of Mr. Smith, Missionary at Demerara, has deeply affected the friends of Missions. But there is reason to be thankful that the cause has not suffered,—and the wrath of man shall be made to praise God."

COMMUNICATED FOR THE CHRISTIAN ADVOCATE.

Union, Osage Nation, March 29, 1824.

Rev. and Dear Sir,—In Feb. 1823, I addressed, in behalf of the mission, a letter to the Female Union Society of your city, in answer to two communications of theirs, dated Dec. 1821, and June, 1822. As no answer has been received, and as mine may have miscarried, I have thought it suitable to address you, my dear sir, giving notice of those facts, and opening to you the present state of the mission—which I would thank you to lay before those benevolent ladies, for their perusal; at the same time requesting the favour of an answer to this, by your own hand. This is not designed to supersede a continued correspondence with those ladies, if they will do us the pleasure to write by their corresponding secretary, or in some other way. By Mr. Requa, who passed through Philadelphia, and returned to us last November, we were advised of the expectations of your good missionary people of hearing from us more frequently; and indeed, when I remember the hospitality of your churches towards us on our journey, and their liberal views towards the cause, my conscience tells me it ought to have been done. On the other hand, I find an apology, which at least satisfies my own mind, in the comparatively limited success that has attended our undertaking. How cheerfully does the pen move, when called to relate a revival in the churches, or a reformation among the heathen. But I well recollect the views of many, that if we should only lay the foundation or pave the way, for future labourers to enter in and reap the harvest, it would be doing much, and also that there are not a few who take pleasure in the stones of the rising edifice, and favour the dust thereof.

In our secular business, we have proceeded so far as to put into operation an excellent mill, moved by the weight of oxen. This, though it has been expensive, will be of immense advantage to the mission, in saving labour and in providing bread. It has occupied much of our time the past year, and we have made but small addition to the buildings prepared the first two years. Yet we have built a spring house of stone, which is of great use, and reared the frame of a large barn; have also made a quantity of brick. The funds of the society at New York are in such a depressed state at present, as to lead us to suspend the further building of permanent dwellings.—Notwithstanding we aim to lay before them the probable expense, which will be greatly diminish-

ed by means of our mills, and to state the propriety of proceeding as soon as the Indian difficulties now existing, are settled. In addition to the Cherokee war, which closed eighteen months ago, besides minor troubles, we have lately been perplexed in consequence of an attack of the Osages upon the whites, in which five of the latter were killed. At first some alarm was spread through our establishment, and several labourers went off, fearing the Indians were about to become hostile; but they were never more friendly than since that affair, and we are in strong hopes that it will be settled without a rupture. It proved to be the wanton act of individuals. What will be the event, is known only to Him who rules in righteousness. The school does not increase rapidly, yet its increase and prosperity has not been interrupted by the late disturbances. Besides two or three infants too young for school—out of fifteen hundred that ought to be in school, we have only fifteen scholars. But these are doing well. Their progress is good. About half read in the Testament; and others in easy lessons. We should be glad to send two or three of the most forward to the Foreign Mission School in Cornwall, Conn. if funds could be raised. The board have the subject under consideration. One great impediment to the increase of the school at Union, appears to be the backwardness of the chiefs.

It may be pleasing to hear that to the poor Osages the gospel is preached. Our interpreter has so far improved in the knowledge of the English language, as to render the attempt practicable. Besides this, the brethren, whose duty it is to study the language, have made good progress, and brother Montgomery, of Harmony mission, who has been with us since last October, giving his undivided attention to the language, made his first effort, Sabbath before last. He first wrote and translated his sermons, and then read them to the people. In the same manner he prepared a prayer, which he also read. Brother Chapman, since last fall, has been necessarily occupied in forming a settlement of Indians. Four families have already come forward, and the men labour diligently in making fields, and building houses. We have sanguine hopes of its success, and have consequently named it Hopefield. It is situated four miles north of Union, on the other side of Grand river, in a rich bottom, immediately on the bank. The advantages of living in such a settlement, besides instructing the people in agriculture and industry, will be great in gaining the language and preaching the gospel. We have no doubt that the friends of missions will rejoice in this step, and be gratified to hear that it has, thus far, exceeded our expectations. Although it does not fall to us to send abroad cheering notices of heathen converted, or a nation reformed; yet we have very much to encourage us—and it is our happiness, that we are enabled to persevere in the work. And may all the friends of the heathen persevere. We ask that they may go forward with increasing liberality and zeal for Christ's sake; that in the work of saving the heathen they may not lie down in sorrow—may go on with power and glory, and that His kingdom may come.

I am, dear Brother, yours, most cordially, WILLIAM F. VAILL.

REV. DR. E. S. ELY.

THEOLOGICAL SEMINARY.

It is with no ordinary pleasure that we find ourselves authorized to announce to the friends of the Theological Seminary at Princeton, N. J. that the professorship which the Synod of Philadelphia engaged to found, is likely soon to be completely endowed. The endowment is twenty-five thousand dollars; and of this amount eighteen thousand dollars are already secured. Of this latter sum, the Presbyterians of Philadelphia have contributed thirteen thousand dollars; the most of it within the last fortnight. The Presbyterians of Baltimore, within the same time, have contributed four thousand five hundred dollars. The remaining seven thousand dollars, there is every reason to believe, will be secured before the end of the year. If the other synods that have engaged to found professorships shall act with equal spirit and liberality, as we hope they will, we shall expect that the directors of the seminary will be able to report to the next General Assembly, that their theological institution has all its professorships established on permanent funds. In the mean time, however, it should be remembered, that a considerable sum must be raised by congregational collections, to defray the current expenses of the year. We hope that these collections will be liberal; and if they are, there is a flattering prospect that they will be the last which will be needed for the support of the professors.

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of June last, viz.

Of Samuel Bayard, Esq. Princeton, for the Contingent Fund	$31 46
Of Rev. William Williamson, Middleburgh, Winchester Presbytery, for do.	7 00
Of Benjamin Strong, Esq. $6.30, Rev. Mr. Bruen, $6.30, and of Dr. J. S. Martin, $11.20, they gave their mileage to this fund	23 80
Of Mr. R. S. Young, per Robert Ralston, Esq. from Brown's Meeting House, Augusta County, Va. for do.	27 25
Of Rev. Dr. Samuel Miller, from Concord and Bethphage, N. C. for do.	35 00
Amount received for the Contingent Fund	$124 51
Of Mr. John M'Mullin, his fifth instalment in full of his subscription for the Permanent Fund	10 00
Of Mr. James Stuart, his three last instalments in full of his do. for do	30 00
Of Rev. Dr. John M'Dowell, collected by him in First Church, Newark, N. J. for the New York and New Jersey Professorship	65 00
Of Alexander Henry, Esq. in part of his new subscription of $1600 for the Philadelphia Synod's Professorship	1000 00
Of Rev. Samuel S. Davis, new subscriptions obtained by him in Baltimore for do. viz. Alexander Fridge, Esq. $500, William Morris, Esq. $100, and cash $50	650 00
Of do. per Alexander Henry, Esq. for do. viz. Samuel Richards, Esq. $200, George Morris, Esq. $100, and Mr. Thomas Sparks, $25	325 00
Of Rev. Dr. William Neill, his third instalment on Dr. Green's paper, and appropriated by him to the same Professorship	10 00
Of Rev. Colin M'Iver, from the Presbytery of Fayetteville, for the Southern Professorship	269 67
Of Augustus Moore, per Rev. Samuel S. Davis, the second and third instalments of the Presbyterian Church of Augusta, Georgia, for do.	100 00
Of Rev. Samuel S. Davis, for do.	100 00
Of do. for the Augusta Female Scholarship	530 00
Of Rev. W. J. Armstrong, for Scholarship, Senior Class of 1819	50 00
Of John Shaw, Esq. for the Harmony Scholarship, by ladies of Camden and Salem, S. C.	72 00
Of Mrs. Mary Manning, secretary of the Female Cent Society, of Woodbridge, on account of Rev. W. B. Barton's subscription to the Scholarship of Senior Class of 1820	18 00
Of Thomas H. Mills, Esq. six months' interest in advance, for Woodhull Scholarship	37 50
Total	$3391 68

View of Publick Affairs.

EUROPE.

Great Britain.—The last advices which we have seen from Britain, are of the date of the 23d of May. At that time parliament was sitting and occupied with a variety of important national concerns—the affairs of Ireland, the corn laws, the state of slavery in the West Indies, and the modification or repeal of laws restricting commerce. It appears that the Directors of the London Missionary Society had brought the whole affair of their martyred missionary of Demerara, the Rev. John Smith, before parliament. The measures taken in consequence of the memorial presented by the society, we have not yet learned. It is to be hoped that the British nation will manifest its abhorrence of this abominable deed, and of all similar enormities. The spirit of the nation we believe is decidedly hostile to slavery in all its forms: nor do we see any reason to suspect that the ministry are really favourable to it, although we fear they are disposed to screen unduly the agents of government, in the colonies where slaves abound.

The birth day of king George the Fourth was celebrated on the 20th of May, in a

style of unparalleled splendour. The expense, publick and private, of this pageant, amounted probably to a much larger sum than would be formed by all the salaries of all the presidents of the United States, that have hitherto been paid. A considerable portion of it went no doubt from the rich to the comparatively poor; but it may still be asked, if this is the best way of contributing to the relief of the poor. We think not; although we admit that in the present instance the contribution would not have been made, but for the occurrence of the royal birth day. For ourselves, we rejoice that we live in a country in which there is not that monstrous inequality of property which exists in the old countries of Europe, and which has been, and will yet be, the source of convulsions and miseries of the most appalling kind. We know that our republican notions on this subject are despised by the advocates and admirers of royal pomp and power. Still we retain them tenaciously, and are persuaded that they are notions not less Christian than they are republican.

The British and Foreign Bible Society held its annual meeting on the 5th of May, and its funds and operations, it appears, are still increasing. The speech of Lord Roder, a part of which may be found in another page, might well produce the effect which it did. It exhibits one of the most interesting facts that can be presented to a pious mind.

France.—All, for the present, appears to be quiet in France. Public credit is represented as greatly advanced. Absolute rule is triumphant, and the people appear to be desirous to have it so. A corps of the French army which had left Spain, is said to be marching back again; and it appears that a negotiation has taken place between the courts of Paris and Madrid, relative to the support of this army and the period of its continuance in Spain. Our friend and benefactor LA FAYETTE, has now nothing to detain him in France, but many inducements to make him willing to leave it. We accordingly hear that he is soon expected to arrive in this country, where he will be received, as he ought to be, with every demonstration of respect and affection. But we wish that this reception may be in the style of republicanism, and not in that of royalty—and we confidently believe that such a reception would be most agreeable to the illustrious visiter himself.

Spain.—Violence and disorder still prevail in this miserable and degraded kingdom. The monarch, urged by necessity, we fear, rather than prompted by inclination, has published an amnesty, accompanied by a proclamation, in which he calls upon his subjects to follow his example, and sacrifice their personal resentments and private wishes to the publick welfare. Yet this very amnesty excepts from pardon four descriptions of persons, whose influence and connexions must be so extensive as to render the royal offer of pardon in a great measure nugatory. But we are surprised at no folly or infatuation which proceeds from this source. About the end of April last, the king issued a very severe decree against the introduction or circulation of foreign books in Spain —Tyranny and superstition can be supported only by ignorance. As the consummation of folly, Ferdinand, in his recent proclamations, speaks confidently and repeatedly of the reunion with Spain of the revolted American colonies.

Portugal.—There has lately been a very serious attempt at Lisbon to set aside the authority of the present reigning monarch. The precise objects of the plot are not indeed clearly ascertained. The queen, however, and her son Don Miguel, the commander in chief of the army, were at the head of it. Private letters state, that the deposition of the king and the nomination of Don Miguel as regent was contemplated. However this might be, Don Miguel addressed a specious proclamation to the army; the professed object of which was to inflame the passions of the officers and soldiers against the freemasons, who, he affirmed, were the cause that the royal vengeance had not operated more speedily and effectually on the former constitutional delinquents. This proclamation had a temporary effect. The army seconded, to a certain extent, the views of their commander, and it is stated that the king himself was a close prisoner for six-and-thirty hours. In these circumstances all the foreign ministers interposed; and whether Don Miguel was influenced by their representations, or by finding that the army would not stand by him, if he should attempt to carry his plan into full execution—we suspect the latter motive was the prevalent one—he in fact yielded.—The king was restored to his prerogatives, and in his turn issued a proclamation, in which he entirely excuses the rebellious acts of his son, representing that the urgency of circumstances did not afford time for him to consult his father. But while the principals of the plot were permitted entirely to escape, their tools and assistants of every description were, it appears, proscribed and punished with the utmost severity. The last account states that "the royal rebel had retired to the country, and that Lord Beresford and the British minister continued to enjoy the confidence of his Most Faithful Majesty." Such is the wretched state of publick affairs in Portugal.—What will be

the end of these things time only can disclose. Yet in the midst of all this turmoil and confusion, the hope it appears is strongly cherished, of recalling the revolted Brazils to their allegiance to the mother country. It is even said that there is an understanding among the parties to the Holy Alliance, that the Brazils are to be made the place of general rendezvous, to which troops are to be sent with a view to subject all the revolted provinces of Southern America to their former lords and masters. This we have little doubt is wished for; but we think it will not be attempted, unless Britain can be gained to wink at the measure, which we hope will be found impracticable.

Rome.—It appears that the Pope has recognised the independence of the republick of Colombia. What will his dutiful son, Ferdinand of Spain, think of this?

Austria, Russia, and Prussia.—During the month past we have perceived nothing new in the publick papers, relative to these three great powers, except a short article, stating that in Paris papers of the 17th of May, it is said that there would be a meeting of the allied sovereigns this summer at *Carlsbad.* In the present posture of the political affairs of Europe, these meetings bode nothing favourable to the peace of nations, or to the interests of rational freedom. We most of all, at present, fear for the magnanimous Greeks.

Greece.—We hear of nothing unfavourable to the struggle for liberty in Greece, unless it be the death of Lord Byron—whose heart it is said the Greeks retain, while the rest of his mortal remains are to be sent to Britain. Unhappy Byron! yes, though a lord, a poet, and a Grecian patriot, *thrice unhappy!* We cannot even think it a loss to Greece, that a man of such a character should cease to be numbered among its defenders. We feel constrained to say this, although we could weep at the news of this man's death, and wish that he and his writings and acts could be buried in eternal oblivion.

AFRICA.

It appears that letters have lately been received by the American Colonization Society from their settlement at Montserado, giving a very favourable account of that settlement. It is stated that "the ship Cyrus, which sailed from Petersburgh with upwards of a hundred settlers, had arrived in safety; and though some of the emigrants who sailed in her had suffered from sickness, only three children and one woman had died—all the others were considered out of danger. Not a word is said of any apprehensions from the native tribes." The last report of the Colonization Society is one of much interest.—It is widely diffused, and we recommend it to the careful and candid perusal of our readers. The last accounts from England give reason to hope that the Ashantee negroes, on the West coast of Africa, have not been so successful as was represented in our miscellany for last month.—Military stores and provisions were about to be sent from Britain. On the Barbary coast, Algiers is closely blockaded by a British squadron, under the command of Sir H. B. Neale; and yet it seems that a part of the Algerine fleet had found the means of getting to sea, and had arrived at Alexandria, searching for British merchantmen. Our consul at Algiers, Mr. Shaler, in a letter to a friend, is said to give it as his opinion, that at Algiers, "the prospect at present is, that there will be an affair more serious than that of Lord Exmouth." The Pacha of Egypt, it would seem, had actually engaged to assist the Ottoman Porte against the Greeks—We say that this would *seem* to be the fact; for after every appearance, and preparation, and assurance, we have our own suspicions that the whole was *a feint.* But whether the Pacha really intended assistance or not, his military preparations have nearly all been destroyed, by a dreadful fire at Grand Cairo, in which provisions, arms, and all warlike stores, to a wonderful amount, have been consumed. Thus is the Grand Signior deprived of his chief reliance for the next campaign. Who does not see in this event, the remarkable intervention of Providence, in favour of the suffering, injured, and courageous Greeks! It is stated that by the explosion of the military magazines, during the conflagration, 4600 of the inhabitants of Cairo lost their lives.—The fire commenced in the palace of Mahomet, on the 29th of March.

AMERICA.

Island of Hayti.—The chief magistrate of the republick of Hayti has sent an agent to the United States, with advantageous offers to our coloured population, of a settlement in that island. Much attention has been attracted to this subject during the past month. An association has been formed in the city of New York, favourable to the views of President Boyer; and this it appears has not been well received by some of the friends to the American Colonization Society, who wish to promote the settlement of our coloured people in Africa. But why should these designs be thought to militate with each other? Is it not desirable that the emigrants should have some

option as to the place where they may settle? In our view, the principal objection, to a settlement in Hayti, is the want there of a sufficiently liberal system in regard to religion. No *real* Christian can hold what he believes to be fundamental religious truth, without endeavouring to propagate it. He is bound to propagate it as much as he properly can—always by argument, and persuasion, and example; never by violence nor by artifice.

Mexico.—New trouble, we fear, is preparing for Mexico. ITURBIDE, who not long since was despoiled of his imperial crown, expelled from the country, and was deemed fortunate to have escaped with his life, is now on his return—if he has not already arrived in the country. A few months since he went to Britain with his whole family. There, it appears, he has left six of his children; and with his two youngest and his wife has sailed for Mexico. This he certainly would not have done, unless he is beside himself, without a very flattering prospect of a safe and cordial reception. Such a reception it is rumoured he is likely to receive; and from his going to England, leaving his children there and taking ship from thence, it is very probable that he is countenanced and supported by English influence. We are tired of conjectures about what is to come next in these regions—We leave it to be disclosed by time.

Colombia.—Great rejoicings have taken place in Colombia in consequence of the Pope's recognition of the independence of this republick. Possibly this act of the Pope may have some influence in Spain and Portugal; but we think nowhere else. The time is past, we hope forever, when papal acts will terrify princes, or be regarded in state affairs; otherwise we could have no objection, that he should frighten the imbecile monarchs of Spain and Portugal out of a war with our southern neighbours.

Centre of America.—We some time since mentioned a republick, newly formed, which had taken this appellation. It consists of six provinces—Nicaragua, Honduras, San Salvador, Costa Rica, Guatimala, and Queseltinango. Three citizens are at the head of the provisional government, who preside in rotation, each a month at a time. It is said that a government is eventually to be formed similar to our own. In the mean time an ambassador from this republick has arrived among us, who, it is affirmed, has brought out a plan of a canal, which, in an extent of not more than five or six leagues, will unite the Atlantick to the Pacifick Ocean.

The Brazils.—The new constitution of Brazil was sworn to at Rio Janeiro on the 20th of March, by the emperor and the heads of the governmental departments. The Charge des affaires of the emperor in the United States, has been required to take the same oath before a magistrate in this country; and to require it to be taken by all the Brazilians among us. We do not, for ourselves, believe in the necessity or utility of all these oaths—they do not insure fidelity, and they multiply perjuries without end.

Lima and Callao—Have been surrendered to the Spanish royalists; or rather have been put into their possession by two regiments of discontented troops, that had been entrusted with their defence. These troops had been clamorous for their arrears of pay, and not receiving it, they sent a proposition to the royal general, Canterac, to surrender the forts, on condition that he would pay what their countrymen—probably from absolute inability—had neglected to pay. During our revolutionary war the soldiers of the Pennsylvania line revolted, because they could not obtain their pay. But so far were they from making propositions to the enemy, that they took up and delivered over to General Wayne two spies, who had been sent to them for the express purpose of offering them pay and other emoluments, if they would join the British.—Here is the difference between our revolution and that in South America. We were true to ourselves, and to the cause of liberty; they are split into parties, unacquainted with the nature of real liberty, and many—we fear the most of them—wretchedly destitute of principle. Yet we have confidence that the conflict will end well at last. *Bolivar*, at the last dates, was at Truxillo, with about six or seven thousand men. The royal forces were estimated at nine thousand.

United States.—Peace and plenty, civil and religious liberty, health and the prospect, generally, of an abundant harvest, distinguish our happy country.—Our state is told in a single sentence; but how many of the nations of the earth would rejoice if this sentence could with truth be written for them. The goodness of God abounds to us; O! that our gratitude may abound unto Him, "who giveth us all things richly to enjoy."

ERRATUM.—In our last No., p. 259, line 25 from bottom, dele *among*.